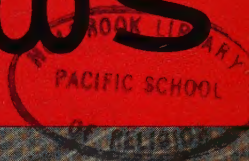


JULY 1961

FEDERATION

news





# Dear friends :

THE Federation normally publishes five issues of *Federation News* each year. However, in 1960, because of the pressure of work for the World Teaching Conference at Strasbourg and the General Committee meeting in Greece, we produced only four. We had hoped during 1961 to make up for this by publishing six issues, but we finally decided that, in order to lighten the work a little, we would give you this double issue which is twice the size of a normal *Federation News*. We hope you will understand our problem and not object to this solution.

A considerable part of this double issue is about "foreign" students and our responsibility to them. This aspect of the task of our SCMs is not new : it was dealt with at the first General Committee of the Federation held in Vadstena, Sweden, in 1895. According to the minutes, "the matter of the introduction of foreign students to the Christian movements in those universities where they were studying was then discussed. The Chairman (John R. Mott) read a letter containing suggestions as drawn up by three American and Canadian students who were studying in universities in Germany." Then follows the plan for organizing work for British and American students on the Continent (of Europe !) and for relating this to the life of existing Movements.

Times have changed a good deal since then ! I want to indicate three areas of life in which changes have had repercussions on the general student situation including, of course, that of foreign students, and also on the way in which we work among them.

## *Political change*

In 1895 the "foreign" students in Europe were Americans and British. As recently as 1956 at the General Committee in Tutzing we were thinking of foreign students largely in terms of Africans and Asians studying in Europe and North America. In 1961 we are beginning to discover that the subject has taken on much larger dimensions. African students are now studying in India and China, there is a considerable exchange of students among the Latin American countries, European and American students are studying in Moslem universities and in Asia — to mention only a few examples. All this points to the fact that the Western world (in the political sense) has ceased to be the centre of a universal culture. We cannot carry on work among foreign students in a paternalistic spirit : students coming from abroad are not "inferior", nor do they come from "inferior" countries.

## *Sociological change*

There is much discussion today of the "population explosion", and we must recognize that within this larger phenomenon there is also an explosion

COVER PICTURE : A group of students on their way to temporary accommodation at a British Council hotel. Photo courtesy of The Times, London.



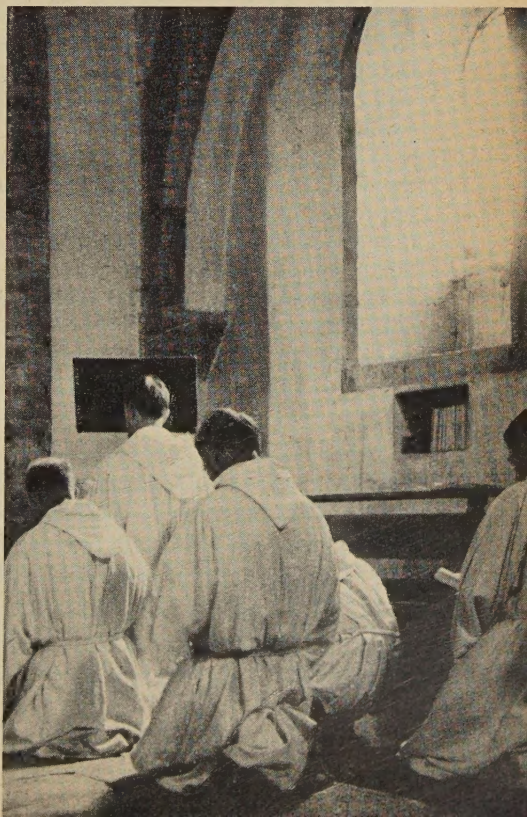
of the student population. Today more and more people are going on from primary to secondary education and even to university. This is resulting in a change in the very nature of a student : gradually he is becoming part of a mass rather than a member of an *élite* group, which the mere fact of being a student formerly implied.

This evolution and its implication for the work of the Federation and SCMs was discussed at some length by the meeting of WSCF Officers held in Taizé, France, in February. In addition to dealing with all the concrete problems of the Federation — meetings, Ecumenical Assistance Program, finance, the Life and Mission of the Church project, publications, relationships, etc. — the Officers gave considerable time to a discussion of the task of the Federation in the present day, and were led to precisely this issue of the new situation of students. This change in the general picture must also be kept in mind when we are planning what we should be doing among foreign students. It may be that in the coming years the Federation should concentrate much of its thinking in this field, always trying to understand the implications for it of the sociological evolution in student life.

#### THE TAIZE COMMUNITY

*The WSCF Officers' meeting referred to in the Newsletter was held in the Community of Taizé, France. This is a Protestant brotherhood founded in 1949, which now has forty-five members, from churches of Calvinist and Lutheran tradition, and of several nationalities. The brothers' activity is dominated by a twofold concern : to be present at the same time in both the Church and the world. They are present in the Church by their contemplative life and the daily offices held in the chapel shown in the photo, by frequent celebration of the Eucharist, by ardent prayer for the visible unity of Christ's Body, and by a ministry to Christians of all denominations. They are present in the world in their way of life. About half of the brothers reside in Taizé where, side by side with ecumenical theology and a ministry of retreats, they follow vocations in agriculture, rural trade unionism, printing, art, medicine, and religious architecture. Others are in working-class parishes and among Muslims in Marseilles, Algiers, Abidjan, and Valentigney.*

*The Officers were housed in a new conference centre run in connection with Taizé, participated each evening in the service of the Community, and on Sunday in the Eucharist.*





## *Cultural change*

This is related to the rise of a technological civilization, in which our life depends increasingly on "techniques", by which I mean not only the mastery of machines, but the highly complex organization of men and things which ensures, for example, a fresh egg for breakfast for millions of New Yorkers and telephone communications between Djakarta and Toronto !

We had an occasion to discuss some of the ramifications of this subject recently in a joint consultation with Pax Romana, held in Louvain, Belgium. The Federation participants were very happy to discover how fruitfully we could discuss with our Roman Catholic brethren our witnessing task in a technological age. We discovered that they are ahead of us in their thinking about this whole problem, and that while we may tend to think that they are more conservative than we are, as a matter of fact they are in some ways more open minded. Our consultation concluded that it is absolutely essential for Christians to engage themselves in the technological and scientific revolution through which we are living today.

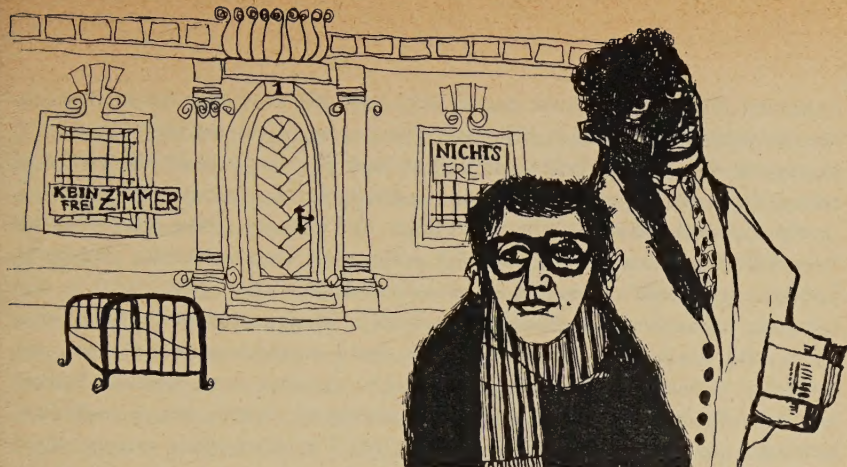
This revolution has had repercussions in the university and also in our SCMs. For too long we have thought of higher education only in terms of the liberal arts. Students in the technological disciplines were considered as belonging to an inferior category, and as a result very few of them were active in our SCMs. But now we are beginning to see that a philosopher cannot really be a philosopher unless he knows something about the latest scientific discoveries, and that many scientists are led to a study of philosophy by the very nature of the problems which arise in the course of their scientific investigations.

The majority of foreign students are in the sciences precisely because of the need for such knowledge in the building of their new nations. This does not mean, in the new situation of students and of the university as a whole, that they are incapable of thinking about the deeper problems of human life. On the contrary, we are convinced that their very dedication to acquiring technological knowledge presents the possibility for a profound human dialogue with them.

\* \* \*

While this is not my first letter in *Federation News*, it is my first as General Secretary. Since my appointment I have received from all corners of the world letters expressing affection and support. It has not been possible for me to reply to them all personally, and I want to express here my gratitude for the way in which I have been encouraged and upheld by many friends around the world.

Yours sincerely,  
VALDO GALLAND.



# Strangers and Foreigners, or Fellow Citizens ?

ULRICH TRINKS  
General Secretary of the Austrian SCM

Six different flags wave on Austria's frontiers : three of them bear colours of communist regimes, the others those of Western-oriented countries. Thus our country is situated right between East and West, not only geographically but also politically. This fact shows itself most clearly in the strict neutrality which the eight million Austrians have taken as the basic concept of their foreign policy.

Perhaps it is this neutral political line which causes many rising African and Asian countries to send their young people to Austrian schools and universities. In addition, not a few Austrian scholars and scientists have spread the fame and reputation of these universities across the world. The well-known Viennese Medical School, for example, still lives on the glory of past decades or centuries, which does not mean, however, that this glory has now faded, or that other faculties have nothing to offer. Foreign students,



especially those who are not particularly well off, may also be attracted by the comparatively low cost of living. The beauty of the countryside around Innsbruck, Graz, and Leoben, as well as their past and present historical and cultural importance, is an attraction especially for European students.

Of course, a foreign student in Vienna, for instance, soon discovers that "neutrality" governs not only foreign policy, but also economics and party politics. It is even noticeable in personal relationships. The landlady, for instance, behaves very "neutrally" towards a foreign student looking for a room. She would rather not take a firm stand on the question of rent, for example. "This can be talked over later", she says, and without further discussion the rent increases slightly from month to month. Some landladies, however, are decidedly less "neutral". "No," is often their answer when an African student knocks at their door — they seem to be afraid that the dark colour of his skin might rub off on the bed linen ! Often the stranger is given the impression that she is trying to help him. He is told, "Please come back in about three days", only to be put off again, until it finally becomes obvious that there is no room for him. Many people do not want to hurt the poor fellow, but they are not prepared to lodge him. There are, of course, also touching examples of real willingness to help, and the legendary "golden Viennese heart" often wins over all objections. But there is always a certain reserve, which allows a withdrawal into personal "neutrality" at any time.

At Innsbruck, Graz, and Vienna, there are now a number of student organizations which try to help foreign students. At the University of Vienna these groups have joined together to form a working committee. In this committee, an effort is made to co-ordinate the programs of the various organizations, and to complement them so that they are useful above all in bringing non-Austrian students into closer contact with the local people, and in facilitating their getting accustomed to our way of life through cultural and social events.

At the beginning of a term, newcomers are counselled in the various institutes and faculties to ease their first steps in their new life. Tours through Vienna, introductions to the various libraries, literary and musical events, talks on history, and political and general discussions are a few examples of what is being done. The guests in their turn are invited to talk about their country and their way of life, or to show slides or films. Thus a real partnership develops in these groups and clubs. And in order to provide closer contact with Viennese families, the students are invited to their homes and for meals.

But even here a certain "neutrality" cannot be ignored. A typical example : many families have invited foreign students for Christmas to let them take part in "the highest festival of the year", and it was always a very joyous and festive family celebration, on which the students reported enthu-

siastically afterwards. When asked, however, if the "Christian character" of the day had been apparent, they only looked surprised. It turned out that not even Christian families had dared to read to their guests the Christmas gospel, to say a prayer, or to sing Christmas carols. In most cases, the church service on Christmas was the only contact the students had with the message of Christ, and even here language difficulties were a serious handicap to real understanding. Of course, it is true that the reserve of the hosts cannot be made wholly responsible for all this. It is due to some extent to the secularization of Christmas, which has entered even Christian families. Such invitations were not meant as an attempt to evangelize the students, but somehow it seems very curious that only in those few cases where the foreigner himself was a Christian, was there any talk about the real meaning of the day, and about the various ways it is celebrated around the world. There was always this neutrality, this hiding of Christian conviction behind mere hospitality.

A Christian student group, however, can never content itself with this. It cannot remain "neutral" and has to be concerned with more than "student welfare". Obviously we have participated in all the plans for foreigners arranged by other groups. Here we could easily make some contacts. At parties or excursions we became good friends with many of them. But even that was not enough. We invited our new friends to our Bible study, club meetings, and student retreats, and we went to pick them up. They came first as our guests, but we soon encouraged them to join with us as partners, enjoying equal rights and duties. No one was surprised when our amateur theatrical group asked an Egyptian medical student to play the part of a Muslim dervish in one of Molière's comedies.

This is only a beginning, and it is not enough. How can we encourage our friends from abroad to feel at home in the fellowship of a Protestant student group? One way is certainly by inviting them into our group and entering into conversation with them. Furthermore, we must try to form with them a community centred around the word of Christ. And let us not forget the third possibility — that of seeking together for ways to reach all those who stick to their own national groups and have no real contact with Austrian students.

Our task will be much easier when we have our own Ecumenical Student Home in Vienna. But we cannot wait until the home is finished: we must act now. The ruins of the former Evangelical Garrison Church still stand on the grounds of our future home, and we will all have to help build it. For the time being we must find a temporary home for ourselves and our fellow students from abroad in our Protestant student fellowship. Perhaps this is good, because any home on earth is in a sense temporary — and even more so in a community of Christian students.



# A Community Apart ?

NICHOLAS MILFORD

SCM Secretary for Overseas Students in London



*An introduction course for overseas students in Britain  
organized by the British Council*

**I**N 1946 there were 2,000 colonial students in Britain. Today, only in the Inns of Court, the ancient centre for the study of law in this country, there are over 2,750 students from all over the Commonwealth, 1,000 of them from a single country, Nigeria. The figures for the whole of the country show that whereas in 1950 there were 10,000 overseas students here, there are now well over 45,000, two-thirds of them from the Commonwealth. Many of those from countries which have reasonable facilities for higher education come for post-graduate studies, but only one-quarter of the total is studying in the universities. Another quarter is in the technical colleges, many of them studying for the General Certificate of Education which will qualify them for higher education. The remainder are training to be nurses, teachers, or technicians of many different kinds. Any analysis of the work done for such large groups of people must be seen in relation to the numbers involved.



Forty-five thousand students are a large section of our total student population, and they have all the troubles common to the student world, as well as additional worries : our climate is not easy, our food is not what they are used to, and at the best of times we are rather a complex nation with a tendency not to speak to strangers which is often interpreted to mean that we do not want to have anything to do with them. Financial problems and the general problem of student-parent relations are made a great deal more difficult by the huge distances which separate them from their homelands ; few students are able to go home at all during their four or five years of study. Finally, although it is in no way sanctioned by law, there is some racial discrimination which appears most in the tremendous problem of accommodation. Even English students have to search for days to find suitable lodgings, and the problem for those from overseas is more acute. One estimate suggested that only eight per cent of the landlords in one particular area were prepared to take coloured lodgers, so that but for the British Council many overseas students would finish up on a park bench.

The British Council, supported by government funds, is the largest organization serving overseas students in this country, and the SCM works with and through this Council at two particular points. During the two months at the end of the summer and the start of the new academic year three student groups, Pax Romana, the Intervarsity Fellowship, and the SCM, act as guides to many of the students who arrive through the Council's offices at various ports. In August, September, and October 1960, the London office dealt with 5,300 students, of whom 2,900 arrived during September. Earlier, during the summer term, the SCM took part in a drive for good accommodation by door-to-door canvassing, because the best advertising campaign is more or less useless when there is such a shortage that landlords can choose their roomers on the basis of who can pay the most, or whose skin colour will give them least trouble.

So much for the problems common to all students. Christians who come to this country face additional difficulties. Many come from countries where Europeans are assumed to be Christians, and therefore they are expecting to find this a "Christian country". When they discover the general state of the visible church, the depth of their faith is sorely tested. Many overseas students are doing great work for the Church by their witness and service, but it is probably not too harsh to say that the majority return to their homes sadly disillusioned, not only of the idea that Britain is a "Christian country", but also of their belief that Jesus Christ is Lord. Today we can so easily trace the spread of the gospel through the crossing of the seas by men caught up in its redeeming power ; perhaps our sons will be able to trace the general spread of the news that the white man's religion is after all quite empty because he does not really believe in it when he is at home.

Many colleges make it quite clear to those entering for the first time that all students, from whatever country, are welcome. Normally there is some kind of introduction for new students which takes various forms, from formal meetings to personal visiting of every newcomer from overseas, but in the larger universities it is by no means easy to find out who has arrived, and thus



real contact depends upon personal commendation. These initial steps may set the attitude of the new student to his colleagues, but it is probably equally important that the life of the whole SCM branch demonstrate its ability to be relevant to strangers. Where the program is of real interest, and members show some understanding, we find the overseas student taking a normal part in the life of the whole branch. This is also true of the SCM at the national level, and January 1961 marks a new effort in this field. A conference was held at Swanwick for almost equal numbers of students from Britain and other countries. This gathering was, for one week, a living answer to some of the questions asked in the seminar on Racial Tensions. On such occasions, the overseas student is treated as a normal person and not as something special. But conferences with twenty-three nations represented are not common.

Even when special arrangements have been made for arrival and accommodation, the difficulty of integration still remains. It is not surprising that students from the same country tend to stay together, but if they become an isolated in-grown group, they may be a hothouse for the hatred that is developed by barriers of misunderstanding. The central task for the SCM in Britain is to bring all students to follow our Lord, and one aspect of this task is the reconciliation of the whole student world so that we may truly describe it as a community. Our unique conviction forces us to explore every way by which we can bring students of all nations together. Casual meeting is not

*Twenty-five students from twelve countries being shown round the Tower of London.  
Photo courtesy of Sport and General Press Agency.*





enough, and we need to work hardest in those realms of thought in which we do not agree. We must deal with politics and race as well as religion.

There are people at both the local and national level in the SCM who deal with international work, and who are responsible for the planning and execution of any part of the program connected with overseas students. On the full-time national staff there is the International Secretary, and there are full-time Secretaries for Overseas Students in London, Edinburgh, and Glasgow, all connected with the SCM but only one employed directly by it. In addition there is the work of Student Movement House which is the centre of the SCM in London and an international centre for all students (over one half the foreign students in Britain are in London). Here the ideas put forward so easily above are tested: the whole life of the House is an attempt to put the theory of being a Christian community into action — action in meeting and study and service.<sup>1</sup>

SCM members in various colleges run programs involving overseas students: escort schemes, vacation hospitality, guiding facilities, question panels, and overseas meetings. There are many others who have seen their task in this field, and the United Nations Student Association, World University Service, and associations of students from particular areas all perform important parts of the job. So it is necessary to co-ordinate the work of the different

<sup>1</sup> For a full account of this work see *Federation News* No. 3, 1959.

*Overseas students from Germany, India, Switzerland, and Kenya  
visiting a British factory*



agencies and to find out and arrange for those activities that are not already available. There are now two committees in London which carry on this work. The London Conference on Overseas Students is a permanent body in which are represented almost seventy organizations which are concerned with students from overseas. It is mainly occupied with those in London, but many national organizations are represented. This body has gathered and published figures which indicate how little has been done in this field in the past. It is not specifically Christian, so recently a series of consultations has been held at Student Movement House on the Spiritual Welfare of Christian Overseas Students. This has brought together many denominations and has provided a forum for discussion which is found nowhere else in London. It is working on the questions of commending, welcoming, accommodating, and integrating overseas students.

There is a great deal to do and so few people in this country who will allow themselves to realize the nature and tremendous extent of the problem. The troubles of today are bad enough, but the seeds of tomorrow are being planted here, and if we fail to care for them, they will indeed be choked by the thorns.



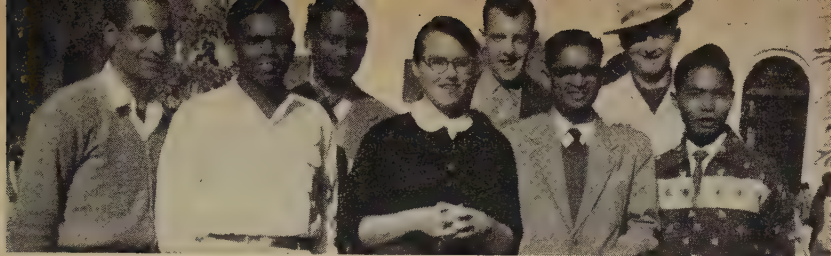
## PACK FOR EUROPE

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Price : Swiss francs 1.75 ; 3s. ; \$ .40, plus postage. 10 % off on  
bulk orders of 50, 20 % off on over 100.





*Students from Iran, USA, and Germany, together with some Indian students, at the Triennial Conference of the SCMs of India, Pakistan, and Ceylon, in Lahore, December 1960*

## Foreign Students in the Indian SCM

WILLIAM SWANBERG

As we look about us today, we find a world filled with tensions, misunderstandings, and conflicts resulting from man's inability to be reconciled with his fellow man and his God. Yet today, because of swift communication facilities, the world has become so small that nations and peoples are forced to live in interdependency, whether they like it or not. What happens in the Congo, or in Berlin, or in the remote jungles and plains of Laos, concerns everyone, whether he lives in India, or China, or Africa, or Russia, or Europe, or the USA.

It is of utmost importance that Christian students share in the cultural exchange between nations, which has also increased enormously in recent years, and that the churches in all countries be willing to receive them. How true it is that, just as the nations of East and West, for example, need to come to a new understanding and appreciation of one another, so also the churches of East and West need to rediscover what each has to offer and to share their unique gifts with all members of the Body of Christ. Thus, foreign students, working together with Indian students, have a significant role to play in the life and mission of the Church in India.

All these thoughts played an important part in my decision to leave the United States and to come to study in India for two years. I am in India under the International Studies Program, studying for a M.A. degree in Ancient Indian History and Culture, at Patna University. ISP is an international and ecumenical family of Christians who are concerned about the need to discover new areas for intercultural involvement and communication in order to be obedient to Christ's calling to us today. Under this program, students who have had two years of seminary training are sent to foreign universities in teams of two and three. Believing that the pulse-beat of India is not to be found in a Christian college or a westernized university, but rather in a secular and more typically Indian university, my teammate and I decided to come to Patna. Another team is presently studying Indian philosophy and religion at Benares Hindu University. Our aim, by God's grace, is to try to identify ourselves as much as possible with the students and people of India — with their joys and sorrows, their ambitions and frustrations. It is our hope that through this, the ground may be established for religious, political, and cultural sharing and dialogue.

I come now to the actual contribution that a foreign student may make to the Indian SCM. My remarks are based on my limited experience of only six months as a member of the Patna branch.

First, a negative point : the foreign student, especially one from a Western country, *is not or must not be allowed to lead the group*, either obviously, or behind the scenes. (I realize that the needs of SCM groups may differ, but in general I think this statement should hold true.) These are, after all, Indian SCM groups. The Patna SCM has been plagued in the past both by students' abdication of their responsibilities to missionaries and senior friends, and by the willingness of missionaries to lead the group. (It is at this point that the SCM ceases to be a student group.) Great was my own temptation, after attending a few meetings, to try to carry out a number of reforms and to mould the group after the image of what I thought it should be. Foreign students have a significant role to play, not in leading the group, but by just being students, who by virtue of their different background may be able to offer some assistance when needed.

Secondly, a more positive statement : I feel that one of the primary contributions a foreign student can make is that of *listening*. I have mentioned my first reaction after attending a few SCM meetings. I think we Christians from the West need to relax, to try first to understand the members of the group, and to respect their thoughts, which may, in fact, be quite different from ours (unless the group is completely westernized, which would be a real tragedy). The only way to do this is to listen.

Yet I think foreign students have much to share with Indian Christians, and *vice versa* : such ideas as the sense of calling God has given each of us ; our view of life and its meaning ; Hinduism and Christianity ; ideas about international relationships, etc. By studying, serving, praying, and sharing together, we, as Christians, may grow together in our faith, each using the gifts God has given us. This sharing is not primarily something which can be planned : we may have many Bible studies, socials, and other types of meetings, which may or may not draw us closer together. Rather, this sharing and communication is more of a spontaneous gift of fellowship given by the Holy Spirit at work in our midst.

Finally, the mere presence of foreign students at an Indian SCM meeting is a witness to the fact that in Christ the Church truly transcends the national, racial, and ideological barriers that man so easily erects.

In these ways, I believe, the Indian SCM can benefit, rather than be hampered, by the presence of foreign students. We in the SCM are called to plant seeds (*evangelism* — confronting the non-Christian student community with the person of Christ and his gospel ; and *service* — helping those who are in need, physical, mental, as well as spiritual), to nurture and help the seeds to grow into mature plants (*fellowship* — among Christian students, through prayer cells, Bible studies, socials, service projects, etc., by being, working, and living together ; and *service* — love to each other in gratitude for God's love for us in Christ), in order that fruit may be borne and that God, in his time, may bring about the harvest. By working together in the SCM, both Indians and foreigners may to some extent be obedient to our calling and be able to participate in and contribute to the life and mission of the Church in India.





# Foreign Students as Partners

CHRISTOPH HAHN

THE friendly invasion continues ! Within the past five years the number of foreign students enrolled in West German schools has increased from 6,900 to 22,000 (approximately ten per cent of the total student population). Theoretically the integration of this steadily growing number of students from all parts of the world should not present any problem for the universities, since these have never been marked by their nationality, but rather have been committed to erecting a kingdom of their own — the kingdom of science, philosophy, and the arts. As in many other countries, the universities are “stateless”, open to youth from all the world. The nationalistic overtones which have undoubtedly at times contradicted this profession of universality, cannot be laid to the universities themselves. It has always been in the interests of the government to try to seize these fortresses of spiritual freedom and world-citizenship by infecting the students with narrow, nationalistic principles. But today we see before us a great opportunity to open again the doors of our schools to all those who are qualified and who wish to benefit from them.

From a practical point of view, however, the problem of integrating foreign students into our universities looks somewhat different. Until recently, anyone was admitted who had the equivalent of the German *abitur*. But the standards of pre-university training in some countries proved to be so different from those in Germany that many students soon realized that they were not sufficiently prepared to follow the courses. Many others were unable to learn the German language quickly enough. As a result the rate of failure among foreign students ran as high as ninety per cent, especially at some of the technical schools. Those students who did not “make the grade” gave us a tough time. Some felt they had been victims of discrimination, or that they had been cheated out of an opportunity to get a good education as well as to build bridges between the nations. Many ran short of funds, but did

not dare to go back to their homelands without a degree. In a recent statement issued by the Federal Council of University Rectors, it is suggested that the requirements for admission of foreign students be raised in order to secure better qualified people, and that those who cannot meet the university standards be sent to other training institutions.

However, many students from abroad still choose this country for a variety of reasons. There is the attraction of great academic freedom, of the absence of any taint of colonialism in relation to other countries, and of the possibility of gaining some hints about how to produce a "miracle economy". But many students soon discover that academic freedom includes the absence of any advice or help in academic as well as personal problems, that the German public is curious, if not discriminatory in its relations with people of another skin colour, and that the secret of prosperity is well hidden.

Through a generous grant of the federal government, most schools are now in the position to employ advisers for foreign students. But, as many professional workers in this field will confirm, no effective work can be done without the solid support of all students who are the actual partners of those from overseas. But the nature of German student life makes it difficult to put this partnership into practice. Many of the existing student organizations (especially the fraternities, which limit their membership to Germans and have little appeal to non-Germans anyway) are obviously not what foreigners are looking for in this country.

This leaves the *Studentengemeinden* (Protestant and Roman Catholic), the local WUS committees, and a number of smaller organizations and clubs (most of which have one particular line of interest) as the only groups on campus which are open and flexible enough to serve foreign students. Because of its ecumenical character, the *Evangelische Studentengemeinde* has always been concerned about students from other lands. The efforts over the past seven years of the Student Volunteer Movement for Christian Mission to provide sound information about world issues and the role of the Church in them have provided a solid foundation upon which to build. Christian students have pioneered in such things as brother-sister programs, weekend conferences, evening discussions, academic counselling, and the like. Today these endeavours are bearing fruit. Other students, aroused by the growing tensions, are joining in or developing similar programs. As foreign students have grown in number, they have begun to form their own national groups. Formerly this was looked upon as a dangerous sign of increasing isolation and withdrawal of foreign students from the general university life. Today we are more inclined to recognize it as a step towards a new form of partnership, which combats such undesirable emotions as self-pity, and the "take-care complex", and opens up a new dimension for mutual respect, conversation, and friendship. A congress of some 2,000 foreign and German students is being planned for the summer of 1962, under the theme, "Partners in Freedom". This will be sponsored by a joint council of all German student and



youth organizations, both Christian and non-Christian, as well as various national groups of foreign students. It is hoped that this conference will bring into the open some of the major issues in our relations with foreign countries, and that it will make a strong impact on the general public as well as on all those who are responsible for carrying on foreign aid programs and for determining international policy.

Alongside this kind of long-range planning, efforts are being made to meet the pressing problems which confront the *Studentengemeinde* every day. One of these is to make contact with Christian students from overseas. We imagine that a good many of our friends are baptized Christians from various denominations, but only a very few have introduced themselves. Perhaps many come with an image of Christian life in Germany as being of predominantly Lutheran orientation. While it is true that forms of worship and the basic theological outlook are drawn from the Lutheran heritage, we make a very strong point of the fact that this does not constitute the life of the *Studentengemeinde*. Several local *Studentengemeinde* branches have successfully put their ecumenical orientation into practice, and so have reached those from a different denominational background. Also a number of pastors have been sent from other countries by their churches to help us to minister more effectively to Christian students from abroad and also to arrive at a better understanding of our task. Christian students in Germany have come to realize what a tremendous opportunity they have to share in the world-wide responsibilities of the Church. While they may still feel somewhat on the fringes of world problems, since they are outside of the English-speaking family and are captives of a unique and rather exclusive educational system, they cannot fail to realize that the establishment of a sound partnership with so many visitors from abroad is a vital issue for them as Germans as well as members of the whole family of God.

*The two photos with this article are of World Council of Churches scholarship students in Germany on a study tour*



Dear Miss Müller:

Thank you very much for having invited me to join you in a walk. It was really a very nice idea. Many thanks, for asking me how the climate here in Germany agrees with me. As far as the weather is concerned, I feel very well in your country. As for our weather, it is different in every part of the country. In this respect India is almost a continent. In several parts, for instance in the Himalayas, it is colder than in Germany, even in summer. But heaven protect me from the heat of the lowlands! At first I was a little fearful of your winter, but now I have become accustomed to it. One has only to dress a little warmer!

Don't worry about the way people always stare at us! Of course, it is terribly embarrassing, but after two years I am used to it. They just haven't any manners, so what can I do about it? You could find the same behaviour in India too, but only in the remote villages. I should like to know how the Africans feel about it, for I myself become furious when people shout after me, "Negro! Negro!" Haven't I the right to walk in these streets without constantly being subjected to such inappropriate comments? I do not find it quite so embarrassing with children as with the so-called grown-ups. But enough of this. I want to talk about us Indians in Germany...

First of all I want to mention the fact - even though it may seem a bit trivial - that when an Indian student or Indian who wants to get some kind of training decides to go to Germany he is very conscious that he is going to a completely unknown land. It is really a strange country to him, in spite of the many contacts he has had with Europeans in India, either through European schools, or through missionaries or businessmen, because Europeans in India tend to behave entirely differently than they do at home. This is a puzzle which I have not yet been able to solve. With his experience in his own country in mind, the Indian tries to prepare himself mentally for all possible situations, except those which he actually confronts once he arrives! And this is not because he is an utter fool, but because everything is so completely different from what he imagined. This is partly due to the fact that when an Indian speaks of Europe, he usually makes only a slight distinction, or even none at all among the various countries. I had been educated largely at European schools in India. I thought it was normal for students to live either with their parents or relatives or at a hostel, as do the foreign students in India. When I studied in Delhi there was not a single student who boarded in a private home. Perhaps you can imagine the situation of an Indian student who, upon arrival, realizes that he is expected to try to find accommodation, and that he must be happy when some landlady finally takes pity on him and rents him a room. The Indian student is as little prepared for intimate family life (and above all, a kind which is strange to him) as is the landlady who has accepted him as a lodger. We know that ma

<sup>1</sup> Reprinted from *Junge Kirche*, a German Protestant monthly magazine.



things which we do when we first come to this country are not in accordance with your customs, but without the help of such people as you it is terribly difficult for us to discover what we are doing wrong. Tell us if we don't behave in the proper way! We shall be only too glad if you do! And at the same time, don't blame us for asking you about things which are, most "natural law" to you. Remember that to us many of these things appear senseless. I could give innumerable examples of things which in the beginning I simply could not comprehend.

I remember very well my first day in Germany. There I was, without a knowledge of the language of the philosophers and poets; all I could understand of the talk buzzing around me was "Bittesehrdankeschön", at least that is how it sounded to me. The words flowed so uninterruptedly that I could hardly make out whether they were coming from different persons.

In India we hardly ever shake hands. This is not an Indian custom. When we greet our friends or guests we cross our hands in front of us. And if it is someone whom we especially like, then we embrace him until he almost suffocates. (But, dear friend, never, never if this person is a lady!) Again I say: don't ask me why. It just happens to be so.

Since I have just been speaking about ladies, I want to add that we are not used to seeing so many women in public, or rather we see them, but we don't hear them. Yet nevertheless, strange as it may seem, they are present even though they are not so conspicuous. They are very seldom on their own; usually they have male company when they go out. And there is no way of approach for the strange Lothario or Valentino. They must find more subtle ways to get near their secret love. I remember my first day here, when after business hours I saw thousands of young girls flocking out of the shops and dispersing like lost sheep. I must confess that this presented a great temptation for me.

There are girl students at our universities; at some places they make up about twenty-five per cent of the student body. But in general there is less contact between the sexes than in Germany. In our country it is more the exception than the rule for students to go in "couples". Therefore, my dear friend, do not be disappointed or hurt when I don't always assure you to what you expect of a gentleman.

I am accustomed to washing my hands (not the dishes - this is the task and privilege of my landlady!) before and after meals. I do this because in India we generally use our hands to "put the delicious bits on our tongue". Please don't try to explain to me that this is not hygienic. That is not true at all. Clean hands are as hygienic as spoons, forks, and - if you like - chop sticks. My personal opinion is that we have a much deeper relation to everything which we touch directly. I could talk about this for hours, but as I don't want to exhaust your patience, I shall spare you this lesson.

Eating habits are something else which can drive the uninitiated to despair. It is general knowledge that Hindus are not allowed to eat beef, that Muslims do not eat pork, etc. The question of what an Indian must not eat would provide an excellent theme of research for a seminar in sociology. Here is a reliable tip for you: if you invite a mixed group of Indians, serve them mutton or goat meat, and always prepare several kinds of vegetable. But take even these off the table if someone says that he cannot eat this, that because there are onions in it. Please do not laugh at him! To him this may be a matter of life or death. Talk with him about the results of the recent elections, and offer him cheese sandwiches, but, if possible, some which do not hurt his sense of smell.

About the conversation at the table, I should consider you very tactful if you did not start off like this: "Oh, how are your poor holy cows in India? You know, when my brother was there last they were terribly in the way of motorists. They were everywhere in the streets and they looked so hungry." You will not be telling your guest anything new. Perhaps he remembers very well the time he was almost lynched because he carelessly ran into one of them. But perhaps it is due to this Indian tendency to lynch all rascals of the highway that the number of victims of car accidents is so low. And as far as the hungry cows are concerned, I should like to say: we always have so many hungry people around us, that the cows have to take second place. We try to care for them too, but I do not understand why we should kill them. Why don't you eat our cows? To this I can only reply with another question: have you ever seen a typical Indian cow?

Another subject of table-talk which Germans like is whether the caste system in India has been abolished. Believe me, there is no problem which touches us Indians so deeply as that of the caste system. We have all realized long ago that it constitutes an extreme injustice. We all try very hard to cleanse our name of this spot. But when people put this question so superficially, we have the feeling we are talking to a child or to one who really has no understanding of it. Please remember that few Indians would open a conversation with the question: "How was it possible that you Germans allowed Hitler to come to power? Why did you not openly protest against the measures he took to destroy minority groups?" I do not think such serious problems are proper themes for conversation at table.

Allow me one word of excuse. You have certainly noticed that I have protested against many things, things which I cannot clearly express or define. I have given vent to my feelings in this letter, though you would be the last person about whom I could complain. Therefore, please take this as a sign that I have appreciated your kindness to me. I think that our friends are not only for good times, but that above all they are with us in hard times when we need them.

I hope that we may spend many more pleasant evenings together.



# Oneness in Jesus Christ

JOHN PAUL FRELICK

Director  
of John Knox House



*A participant in the  
Africa student seminar*

“WE greet the Church of Christ in Europe and America. We give thanks to God the Father that you have been his instrument for the proclamation of the gospel in Africa. We believe that the Church of Jesus Christ is one, wherever it is established... The divided Church, coming from the life and tradition of the West, has also become our heritage... It endangers the positive development of a new African society. Your problem has become ours. Both in Africa and in the West, and everywhere, we must confront divisions by witnessing to our oneness in Jesus Christ.”

This declaration came out of a meeting of African students held at Easter 1960 under the joint auspices of the WSCF and the Department on the Laity of the World Council of Churches, and organized by the John Knox House, an international student centre in Geneva. Students from over fifteen African nations and studying in over twenty-five European universities came together to discuss “Christian Obedience in Africa Today”.

Participants in a similar seminar held this year expressed their appreciation for the opportunity to study “their common problems in their faith in Jesus Christ as it affects their involvement and responsibility in building up their own nations in particular, and Africa as a whole”, and their desire that future meetings tackle such concrete problems as the relationship between Muslims and Christians and a study in depth of African culture.

The following resolutions represent the mind of the conference on several subjects :

“1. Our oneness in Christ leads us to view with deep concern the departure of the *Nederduitsch Hervormde Kerk* from the World Council of Churches.

This move, based purely on a particular doctrine of race, is not in accordance with the Word of God as contained in the Holy Scripture.

"2. Our common study of the African family in an evolving technical society under Christian impact, has made us conscious of the problems facing present-day Africa. We note a great confusion in many aspects, and request, in particular, that the African churches which have already begun a serious study of polygamy pursue it, and that those who have not yet undertaken this do so.

"3. Our hopes that Africa may fulfil its vocation to the world community by developing a communal society make us conscious of the fact that political independence alone is not adequate to this end, and that complete decolonization in the social and economic domains is also necessary for the full independence of African nations.

"4. Our life as students in Europe makes us aware of the fact that the press, radio, and all other means of public communication do not represent affairs in Africa in the best way. We call upon them to adopt an unbiased attitude in order to avoid creating misunderstanding between Europeans and Africans."

A similar forum of Asian students held last autumn, also at the John Knox House and under the same auspices, centred its discussions on "The Role of Christians Living between East and West". This congress brought to light an uncertainty among the students about the nature of their witness in their own countries, and the disparity which exists between different regions of Asia. Asian students are planning another meeting for this summer and they themselves are taking full initiative for future assemblies. Their theme this year will be the relationship between their own traditional spiritual background and the problems posed by living in the West.

Asian and African intellectuals are united in their concern for the Western impact, both past and present, on the development of countries now experiencing technological, social, and political revolutions. Christians are called upon to share this anxiety. The fact that the "Church in the East has conformed to the Western pattern to the extent that it is not at home in Asia" leads to a demand that "the Church in that continent allow a completely Asian expression to its witness". And, to this, Africa adds its *Amen*. Both would approach the question as did the Asian students: an indigenous expression of the Christian faith is "possible only by the Church's total dependence on Christ its Master and by a true interdependence of the churches of Asia and the West. The Church in Australia and the Christian students in Europe (and America) have a special responsibility in interpreting to the churches of the West their immediate vocation in Asia." "We feel that, when in Europe, we are called to express our given unity by studying together the problems and role of the Church in Asia." These resolutions serve not only as an appeal to the churches, but represent a real commitment of Christian students from Africa and Asia to take seriously the life of the churches in all countries.

Important as resolutions are, they cannot surpass in significance a whole week of living together, laughing, eating, praying, dancing, singing, and washing dishes. In the midst of these activities, friendships are strengthened and bases laid for deeper communication and common commitment. Everyone at the first African seminar will remember a discussion on the role of



women, which almost ended in chaos. Others will not forget the moment when two fellow-Africans, one from a former French and the other a former English area, struggled to communicate in their respective acquired languages, and found joyous companionship only when they discovered a common African tongue.

The film, "Cry the Beloved Country", was shown and discussed at the two earlier seminars. The Asian students interpreted the film as an emphasis on race, and were greatly surprised to find out that the African students had rejected such an interpretation, and had seen its message as the basic human problem of the father-son relationship and the profound meaning of forgiveness. This and other aspects of the seminars, Bible study, group discussion, and conversations, often brought the students to ask questions fundamental to the future understanding between Asia and Africa, and it was suggested that some future conference bring together promising leaders from both continents.

Concrete evidence of the immeasurable value of such forums was given by the meeting at the Asian conference between Korean and Japanese students. They succeeded in breaking down momentarily century-old national barriers and declared afterwards: "We enjoyed each other very much. We became good friends. This meeting meant much to us, not because we solved any problems, but simply because of the fact that we were together." One has the impression that this factor of friendship was of great importance for all the participants in both the African and Asian student seminars.

The participants unanimously asked for future meetings. Yet all are agreed that it is not sufficient for Africans and Asians to have separate meetings, or even that they should meet together. We can fulfil the urgent task of effective Christian witness and world-wide Christian unity only when students from east and west, north and south, join "to confront division by witnessing to our oneness in Jesus Christ".

*Participants in the Africa student seminar 1961*



# Indonesian Christian Students in Europe

SORITUA NABABAN

EIGHTY-NINE students from ten European countries attended the third meeting of Indonesian Christian students in Europe, held in Seengen, Switzerland, last autumn. Most of them had already participated in similar conferences in 1958 and 1959 in West Germany. These three meetings were organized by a group of Indonesian students who are conscious of the necessity for their fellows to have opportunities to know each other better, to deepen their spiritual life through Bible study, to learn about the particular problems of Indonesia as well as of the countries in which they are studying, and to get in touch with the SCMs through personal participation in the local branches. This meeting has not become an "institution" but is rather a "meeting" in the real sense of the word, to be held when necessity demands.

It was of great importance for this third meeting in Seengen to have present the General Secretary of the GMKI (Indonesian SCM), Sutarno, and sixteen students from eastern Europe. From the time of the first meeting in 1958 it has been realized that contacts with European SCMs made through this meeting must be paralleled by those with GMKI. Thus the meeting provides a "transfusion" of the GMKI to its old members, and also introduces to all participants the GMKI, other SCMs, and the Federation.

The third meeting concentrated on the theme, "Christians in Society", a continuation of the discussions in 1958 on "What does it mean to be a Christian?", and in 1959 on "Faith and Science". The aim was to inform students about "the ecumenical movement in Indonesia" and "the GMKI yesterday and today" and to study "the mission of students in view of the Strasbourg Conference 1960". The three Bible studies, led by three Indonesian pastors and taking up three half days, were attempts to understand the Word of God in relation to the theme of the conference. A study of the message of Romans 13 can prevent much speculation about the relation of the Christian citizen to government. It is God's will that Christians obey their government according to his ordinance and their conscience. Because Christians live from the eschatological promise, they are called to do God's will concretely in society. Romans 13 describes not first of all the task or relation of the *Exousiai* to the Christian citizen, but *vice versa*.

In the addresses, which were prepared by two post-graduate students, on "Christians in Society — the Biblical Basis" and "The Place of Christian Intellectuals in Indonesia", it was pointed out that :



1. We are called to recognize our false and idealistic use of the Bible when we choose certain verses according to our need. The claim of the Bible must be seen in its totality and its eschatological character. Because we are all sinners, we live in solidarity with all men, dependent on the grace of God. Since the love of God has been revealed, Christians are able to reflect this love to their neighbours. Love is not a moral principle but obedience to God. And God's will is concrete. This means Christian social action is to do God's will concretely, in the place and time in which we are living. The prerequisite for living with people in society is to live daily with God.

2. In this "revolutionary" era in Indonesia we, the younger generation, must become aware of the fact that Christianity is a positive factor in the growth of Indonesia as a nation. The Church must recognize the society in which it lives, if it is not to be swallowed up by it. Many Christian poets, artists, and intellectuals are scattered without any contact with the Church. Should the Church not bring them together? The existence of the Church also depends on its awareness of the fact a) that it faces Islam, and b) that it is confronted by the tendencies of modern society — irreligion and materialism. But the greatest danger for Christian intellectuals, as well as for the Church, is the tendency to self-isolation.

An invitation from a parish in Welldegg provided an opportunity for a panel discussion attended by almost 500 people. An excursion to Lucerne and Baden gave us a good introduction to Switzerland. A fourth meeting is to be held in the summer of 1961 in West Germany, and as always, local SCMs and the Federation will be invited.

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# Come, Lord Jesus<sup>1</sup>

FRANKLIN CLARK FRY

"Even so, Lord Jesus, come." Rev. 22 : 20

IT is almost a cardinal sin for a preacher to distract attention from the Word of God to himself even for a moment, but I would not be true to myself if I did not say a simple word of esteem for the WSCF, of gratitude for the privilege of preaching to the thoughtful and reverent young men and women who are assembled here at this Teaching Conference, and above all of thankfulness for the crowning theme assigned to me, through which I can testify to my faith and, if the Holy Spirit will give his grace, arouse and brighten yours. Coming from a part of the world in which anticipation of the coming of Christ has not always been as vivid and influential a part of the Christian hope and life as it ought to be, a part of the world which has often been beguiled by man's achievements, I welcome my theme: Come, Lord Jesus.

## *The same Lord*

The Lord who is coming is the Lord whom we already know. The full force of the words of the "two men in white apparel" to the dumbstruck disciples at the Ascension has not always been grasped as it should be: "The *same* Jesus, which is taken up from you into heaven, shall so come". This is no stranger who is to arrive, no radically different personality. We have beheld his spirit, methods, purposes, when he lived among men on this earth. He who insisted on honesty and sincerity in men did not conceal or purposely delude us about his own personality. He is and always will be the redemptive God. The Jesus Christ of yesterday is the same today and will still be the same forever.

Victory will not change his character. Victory, in God and in man, is rather a test of character. Anyone who changes in the hour of triumph shows weakness. This is a temptation for man but not for the Lord.

He was born for us. "Thou didst leave thy throne and thy kingly crown when thou camest to earth for me." He is the one who "for us and for our salvation came down from heaven". He lived for us, always going about doing good. In the favourite refrain of a gospel faith, "While we were yet sinners, he died for us". He rose for us. He did not return after the resurrection to gloat over his enemies or to terrify Pilate or Herod. He who had been a full-blooded man subjected himself to living in a strange half-light for forty days in order to nurse back the faith of his numbed disciples and to kindle in them the confidence of a triumphant life.

Just so he will return *for us*. His coming will not signal the abandonment of his nature and purpose. The primary purpose of his parousia will not be the subjection of enemies, with bitterness compounded with hopelessness in their hearts. It will not simply mean putting his heel on the old Adam nor enforcing an unwilling conformity on a cringing humanity. He will not be content with a triumph over false gods that will permit them to remain what they are as long as they concede that he is the strongest. He will come to deliver his own from the sins that still so easily beset us. He will come for the consummation of redemption.

<sup>1</sup> A sermon given at the WSCF World Teaching Conference, July 1960.



Anything less would make his coming not the achievement of a victory but admission of a failure. It would mark the end of the inconceivable patience of God extending from the time of our first parents, through patriarchs and prophets, who were rejected and met violent deaths, through the crucifixion of his Son — which would have been the time if there ever was such for God to renounce the world of men — and through frequent unfaithfulness and straying in centuries since then. It would be evidence that even God at last was conceding that persuasion is futile.

Christ during the first advent resisted such a prospect as a temptation, when the devil took him to the crest of a high mountain and offered him all the kingdoms of this world and the glory of them if he would accept them unchanged. Christ resisted that option then and, we can be sure, will always do so.

The Redeemer whom we know was also a King while among men. He asserted it to Pilate, "Thou sayest that I am a king". The King at the end will likewise also be the Redeemer. The redemptive King of Palm Sunday will be revealed at the last as the royal Saviour. The robes that he wears will be changed from a humble, seamless garment to imperial vesture, his seat will no longer be the foal of an ass but a potentate's throne. But Christ will still be the same. The Son of man is to come on the clouds of heaven but he will still be the familiar Son of man.

We have an earnest of all this in the indwelling Christ, as anyone who ever opens his heart to him must know. How frequently at the end of a wearying day, I have wished him to come into my heart for placid communion of only the two of us together, but he refuses unless the door is opened wide enough for him to bring with him his cross, the cross which symbolizes his redemptive concern for other men.

### *Gifts of the parousia*

On our side, the parousia confers three priceless gifts.

It furnishes us with *a true perspective on life*. The older I grow, the more deeply convinced I am that perspective may be the rarest of all qualities. Given perspective plus good intentions plus vitality, a man can accomplish mighty works for God and humanity. Subtract the first and it can all be in vain; in fact it can be mischievous.

As an esteemed friend has remarked, it is amazing how many men have lived through historic eras without ever being aware that they had been born to be alive in stirring times. They were so absorbed, not so much in the lust of the flesh and the lust of the eyes and the pride of life, as in trivialities mostly affecting themselves, that they might as well have been blind bats in a cave. It is an axiom that no whole age is ever able to judge its own place in history. An eclipse of the sun results from the moon getting in the way of the sun from where I stand; but man is such an acrobat that by concentrating on his own petty pains and gains, he can get in between himself and the truth, blotting out the very sight of God.

One of the unique values of faith is that it alone confers perspective. Leaving out God, either by explicit denial or by the kind of functional atheism that we call distraction or neglect, it is impossible to have it. Life, to be full, must have three tenses. We must know God's accomplished redemption — accomplished in the past — be saturated with the realization of it, and be thankful. We must feel God's vertical impact on today and the things of today. One of the healthy things about these decades is that the long-standing underbalance on the present tense is being rectified, sometimes I think almost exaggeratedly so. We must equally know where we are heading, what is the outcome, the end. Knowledge of the triumph of Christ is an indispensable ingredient of a sane, balanced, purposeful life.

Many pagan religions picture life as a wandering farther and farther away from some Utopia, with the shadows always falling ahead, the deeper into the future

humanity goes. Christianity is not only an expulsion from Eden but an approach, albeit by the act of God after convulsion and reversal, towards the day when all the kingdoms of this world will be the kingdom of our God and of his Christ, towards the time when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Man, seeing this, will see for the first time what belongs to the order of things that perish and what to the order of things that endure. He is given the wisdom — for which Old Testament worthies longed — to choose the good. On a wind-whipped sea, as long as Christ is in the boat, the Christian knows that there is no cause for despair. Though ten thousand should fall at his right hand and wars should rise against him, he knows he can be confident. The glitter of transitory, short-term success will not deceive him into unwarranted self-confidence. A darkening of the skies overhead for a momentary storm, even if the moment lasts for a life-time, will not plunge him into despair. *Christus Victor*, he chants to himself. The king will come.

This Christ, this perspective, we are offered in foretaste today in the Sacrament : forgiveness as we face back and the pledge of eternity as we look toward dawn.

Along with perspective, and flowing from it, the coming of Christ gives us *steadfastness*. "Let us not be weary in well-doing", we have heard the apostle say. The reason is revealing : "for in due season we shall reap if we faint not". The promise of success is the greatest stimulus, the strongest incentive, that a person can have. This may not be logical but is psychological — and the one who knows it best is the Lord who probes the secrets of the heart. He lifts our spirits with the certainty of his return in glory.

The strengthening assurance of that day enables every one of us, even the least of us and the one that seems to have the most reason to be discouraged, to live as part of a triumph. The skirmish in which I am involved in the warfare of the spirit in this world may be going badly, but he says, "Lift up your eyes". There is no reason to despair. You too, he calls through the passing gloom, are a sharer in what will ultimately be a pageant of victory. No worthy exertion, no gallant faithfulness will come to nothing, will end up by being what the dismal preacher of Ecclesiastes refers to as vanity.

There is no exaggerating how this arms a man. Unbelievers may have to cultivate the stoic calmness that the ancients so greatly admired, to enable them to go down without whimpering, or, what is more likely in modern man, in a numbness to the ultimate realities of life, chloroforming all thought and living only for the moment. That is the hidden reason for the hedonism of our time and for its morbid fear of silence and of being alone. We are not the prisoners of drift and tide. The resurrection has battered down the walls at the far end of our lives and we can see beyond to the King on his throne. We are free, liberated from even having to inquire how the issue of life is going. All that we have to do is to concentrate on giving our best.

And so he gives us *our task*. It is to strive in this ambiguous world with all our might for the same kingdom that he is going to establish in perfection at the end, to plant seeds for him to harvest. "Thy kingdom come", he has taught us to pray, "as it is in heaven". He equally means for us to live for it here and now with all our souls. According to Martin Luther in the Small Catechism that I learned as a child, this means : "The kingdom of God comes indeed of itself without our prayer : but we pray in this petition that it may come *unto* us also". Our calling to be his followers goes one step further. In a preliminary way, by his unfathomable grace, it is also to come *through* us. It would be beguiling simply to lean back, to say that all our efforts are superfluous, to reason that the end would be the same no matter what we do or if we do anything. That has been the temptation of quietism in every age,



in the name of faith, but the higher obedience is to live with abandon for the purposes of Christ in this our day as the sons of the eternal dawn.

Parallel to what Dietrich Bonhoeffer called cheap grace, there is such a thing as cheap victory, which we must guard ourselves against. The one thing sure is that we will misinterpret the promise of our Lord if we twist it into a reprieve from the obligation to spend and be spent or make it a patent to relax. He bids us not to be spectators, not only to see the salvation of our God, but to be witnesses in the more active sense, to proclaim its coming.

Here is a test for the Church, to determine its mission. It is to live and labour, to fix its eyes and its energies on the things that endure. As we assess each new task, let us ask how central it will be seen to be, what permanent validity it will have, in the Day of the Lord. No greater need confronts the church administrator, and all of us today, than to sort out the ephemeral, to scrape off the worldly accretions that cling like barnacles to the hull of the ship of the Church, to keep it clean and unimpeded as it sails on towards its destination.

Finally, sounding what is certainly an appropriate accent for this conference, the coming of Christ is an essential ingredient, too often overlooked or understressed, for the cause of the unity of the Church. The one Lord not only came in humility but will appear in glory. The one faith is partial and lame, if it does not sweep out and up to include the consummation of it all. In one baptism we began our Christian lives in unity as children of one Father, that we may greet Christ at the end as partakers of one deliverance. We are united not only in where we are from, but in the magnet that will draw us to his right hand.

The early Christians certainly conceived of the coming as a powerful bond of unity. Expecting it soon, they found in it an unbreakable element to hold them together. Despised, scattered, even persecuted, they were made indivisible by an invincible hope. When they discovered to their sorrow that not all of them would survive until that day, they were tempted to waver and asked questions. How could it be? To calm them came the apostles' answer: all would be united; those who would be alive would not precede those who had fallen asleep. All would be one before and in the Lord.

We today need the bond more, as you can look around you and see. Coming out of separate nations, competitive economic systems, often conflicting ecclesiastical traditions, from various races and contrasting cultures, we do not have a common background to bind us together. Our unity is largely in where we will converge. It is that which sets us off from the world. We alone are, and all of us uniquely, the children of hope. We belong to the breaking day. All of our distinctions, between those pampered by comforts and those tested by hardship, between those who live lives of placid privilege and those in tension and struggle, pale into insignificance, as we see ourselves a pilgrim host heading from every continent and region towards the daybreak of our God. Such a vision makes stirring days like these a foretaste of the assembly of the first-born. It is a celestial sursum corda. It lifts up our hearts.

Even so, Lord Jesus, come.

July

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# THE SCM IN AFRICA

INGA-BRITA CASTREN  
WSCF Africa Secretary



*Uhuru means freedom  
This photo shows the*

IT was originally planned that this issue of *Federation News* would concentrate solely on “foreign students”. However, in recent weeks, to our great joy, we have been receiving continually news, information, and articles from our friends and SCMs in Africa. Of each we said, “But this we *must* put in the *News* !” As the number grew, we discovered we had practically an “African issue” of our magazine !

At the present moment this is very natural. Africa is in the forefront of world events — our newspapers are filled with items from there. And as country after country on that continent gains independence or approaches it, the situation in all fields of education, especially the growth of universities, is profoundly affected. So this is certainly the natural moment for SCMs to grow and become vocal in Africa.

But we in the Federation do not see in this rapid growth of Student Christian work in Africa only something “natural”. We see it as a great gift and act of God, who is strengthening his disciples and sending them to work, and whose call is being heard in African schools and universities, at a time when many other voices are also clamouring for attention. Through his Holy Spirit, he is capturing the minds and hearts of young Africans, making them witnesses to him in their schools, universities, and nations.

Already last summer, at Strasbourg and Thessalonica, the strong impact





nts at the Moshi Trade School in Tanganyika, where there is a Lutheran group.  
 e on p. 39 are by courtesy of the Tanganyika Information Services.

of Africa was felt in many ways. In this connection we are publishing an article by an African, a travelling secretary of the South African SCA, describing how he sees the role of Africa in the WSCF at the present time.

After Strasbourg and Thessalonica, we had Mindolo — the Leadership Training Course held in Kitwe, Northern Rhodesia, last January. In the last *Federation News* (March 1961) we had an article about this course written by a former SCM travelling secretary. In this issue we are giving extracts from reports by two African delegates, a young teacher at the girls' school in Morija, Basutoland, and a student from Livingstonia Theological College in Nyasaland.

The Leadership Training Course in Aburi, Ghana, in 1958, was for West Africa; the Course at Mindolo was for Central, Southern, and Eastern Africa and Madagascar. Here Christian student work is more in its initial stages than in West Africa. This is, of course, most understandable, taking into consideration only differences in the political development. But now this work is growing rapidly, and as a result most of our news comes from there. This certainly does not mean that we have forgotten West Africa! In recent years most of the "African news" has come from there, but in some cases the articles in this issue are the first we have had in *Federation News* from the countries concerned.

We had already had encouraging news from Southern Rhodesia, where SCM work has developed earlier than in Northern Rhodesia and Nyasaland, thanks mainly to several "Senior Friends", above all a former travelling secretary of the Australian SCM. This time we have interesting news from both Northern Rhodesia and Nyasaland. The national SCM of Northern Rhodesia was officially organized during the Leadership Training Course in Mindolo, after several years "in process of formation", and it has since had its first national conference. Nyasaland too seems to be developing rapidly towards a national SCM. None of these three countries has ever had either part-time or full-time staff, but there is now good hope that, through the WSCF Ecumenical Assistance Program, they will very soon have a greatly needed joint travelling secretary.

Up until now most of our news from East Africa has been from Makerere College, Uganda. Now we have an article about the beginning of student Christian work in Tanganyika. Dar-es-Salaam will become increasingly important in the coming years, not only as the capital of the soon-to-be-independent Tanganyika (December 1961), but also as the site of a new university.

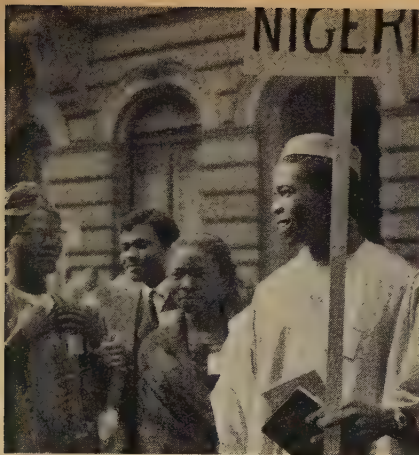
The Course in Mindolo was held very close to the borders of Congo. We had five delegates — two seniors and three students — from Elizabethville, and two — a senior and a student — from Brazzaville. We are reprinting here a letter sent by the student delegates from the two Congos to the schools of their countries. It shows the great concern and sense of responsibility which they as Christians feel for their younger fellow students and for their country. An SCM retreat for secondary school students, with about forty participants, was held in May in Elizabethville, and there are plans for the first Congo-wide Christian student conference, to be held perhaps at the end of August.

The Basutoland SCM has a longer history as part of the South African SCA, but it was born as an independent national Movement only at the beginning of this year. Its president tells here about its history and problems. Last February I had the privilege of being the first Federation secretary to visit Basutoland (this country is certainly not crowded with ecumenical visitors as are some others in Africa at times !), and I experienced something of its isolation and its great hospitality.

And finally, South Africa has been very especially in our thoughts and prayers in recent months. We are including in this little "survey" a statement by the South African SCA delegation at Strasbourg..

I want to conclude by repeating something I have already said. We in the Federation have, in the past year, in spite of our mistakes and weaknesses, strongly felt and clearly seen God's presence and his guidance in Africa. We praise him for this, and thank him for everything he has given to the Federation through its African friends and Movements.





## The Role of African SCMS at WSCF Conferences 1960<sup>1</sup>

B. M. MOKOTELI  
Secretary of the Bantu Section,  
South African SCA

*The Nigerian delegation at Strasbourg*

THIS report on the role of the African Movements at the World Student Christian Federation conferences held during July and August last year in Strasbourg and Greece will necessarily contain some of my own general impressions — and I am afraid perhaps also some dangerous generalizations. I am only too aware of the difficulty of my task in reporting on anything touching this most complicated continent of ours.

The African Movements played an important part at the two conferences. All delegates showed a keen interest both in the meetings and outside. From the very beginning, the Africans showed signs of dissatisfaction and a certain measure of resentment. They were, however, interested in the theme of the teaching conference in Strasbourg, but it soon became clear to me that every address given was to be weighed against the problems of Africa, and an answer was to be sought in these talks. It was quite evident that some delegates came with burning questions and with full hopes of getting ready-made answers and solutions to their problems. The main complaint was that the speakers did not meet the challenges of youth especially in universities. In our tutorial group there was an objection against the use of the Bible in answering the questions; the Bible was said to be theoretical and not able to meet the legitimate needs of youth. I am glad that this fantastic claim, that the Bible was the book of the past, was replaced by a new thirst to return to the Word of God.

The African delegates, on the whole, were too vocal and at times unnecessarily noisy. Many delegates from other countries were unanimous that the two conferences were dominated by Africa. We were told that this behaviour was not new in Federation circles, and that Asia and Latin America have

<sup>1</sup> Reprinted from *Wekroep*, magazine of the South African SCA.

also had their share. An Indian delegate confirmed this statement, and went on to say that India was now having a big bite at its own domestic problems.

The African Movements succeeded in making known to the world their inside problems and the role that Africa intends playing in world affairs if given enough opportunities. It was interesting to note how much each country differed from the other African countries and how peculiar some of the problems of other neighbouring countries seemed. It was in matters of this nature that we had to exercise deep sympathy and toleration without conniving at unchristian practices and behaviour.

Politics played an important part in our discussions, especially outside meetings. I was glad that, towards the end of these conferences, the attitude and approach of Africans towards this big subject was indeed Christian and constructive. There were wild attacks especially on South African policies, but the attackers soon proved that they were quite sincere and trying to understand our problems. The attitude, especially of some delegates from the independent states of Africa, towards racial problems was not pleasant. The question of Africa for Africans being prepared to misrule themselves was raised. Those of us who pleaded for and advocated moderation and toleration were not only identified with the oppressing forces but also taken to be people who were deliberately ignorant of the direction of the wind in Africa.

### *The Church*

The African delegates paid tribute to and expressed their deep appreciation for the meritorious work of the Church through its missionary enterprise in the continent of Africa. No one, I dare say, wished to underestimate the solid contribution of the Church in all fields, especially the field of education.

There were, however, devastating criticisms against the Church. These attacks were not only levelled against the Church in Africa, but against the Church as a whole. The sins of the Church were sins of omission. The Church had ceased to be a dynamic institution, and had become apathetic, acquiescent, and parochial. Why was this so? they asked. Although most of us did not feel happy about these rather impertinent criticisms against the Church, we realized that it was high time that we considered what the Church is and what it stands for and asked ourselves very sincerely in how far we, who are members of the Church, are responsible for this lack of faith in it. In distinguishing the Church from other institutions whose duties may be purely secular, St. Paul makes it clear that the Church is the Body of the living God, a community divinely created in which God dwells and whose calling it is to safeguard against all evil forces the truths about God and life which Jesus has revealed.

In his address on "Witness amidst Racial and Cultural Tensions", Henry Makulu presented us with the following heart-searching questions :



Difficulties from enforced group-living, where people of different colours may not even worship together : Are there two Gods, a white God for the white people and a black one for black people ?

Difficulties arising from the decisions of the churches themselves to live in racial segregation : How does one who belongs to a Church that discriminates on the basis of colour make his witness amidst a cynical community ? And how does one who belongs to a racial group that suffers all forms of social and economic discrimination witness faithfully ?

It is, however, gratifying to know that Africans still strongly believe that God has not been evicted from the continent of Africa, and that he is still actively at work. In spite of new ideologies and new religions which threaten Christianity, many people adhere to Christ's way of life. The foundation of the Church remains Jesus Christ, her Lord. The Church is one familiar house which stands where it has always stood, the house to which the traveller comes by midnight. God has set the Church as a city is set upon a hill. He has made it an object of decision. If men are not so foolish as to light a lamp and put it under a bushel, God is not less wise.

In conclusion, I should like to extend my cordial thanks and appreciation to the SCA Council for the wonderful opportunity afforded to me in being one of their representatives at the two WSCF conferences. I must also thank my fellow-delegates who cheered me up and gave me all possible assistance. There were times when we did not agree on certain issues, but those disagreements did not break our unity nor did they depress our spirits.

I am grateful to God that in our meeting together I have recognized more clearly than ever before that in spite of all the differences of language and denomination, of race and nationality, in Christ we are one, members of the Body of Christ. We have caught a vision of the whole Church sent to meet the whole world in its brokenness, and we have been made acutely aware of the alarming profusion of the needs and problems of Africa, which we fully recognize as challenges and opportunities for Christian service.

*Inga-Brita Castrén (second from right)  
with Shirley Silverthorne, Mr. and Mrs. Conradie,  
and Ben Mokoteli, author of this article, all of the South African SCA*



# IMPRESSIONS

of the WSCF Leadership Training Course, Mindolo

B. B. MOROJELE<sup>1</sup>

I was one of the five members of the Basutoland SCM who had the privilege of attending the Leadership Training Course that was organized by the World Student Christian Federation in Northern Rhodesia. Representatives of twelve different African countries and of eight overseas countries met in Mindolo Ecumenical Centre, a beautiful, quiet place, three miles outside the mining town of Kitwe.

At no other place in Africa is one made more aware of the reality of the "wind of change" blowing across the continent than in the Copperbelt. The dynamics of world trade have released processes which deeply influence and drastically transform the countries and their social and political structures. People who have been hitherto governed by the unseen and the seasons have their lives dominated by the mine whistle. Families have been uprooted from age-old patterns of rural life in the tribe, leaving behind traditions, customs, and responsibilities that belonged to this life, and are being transplanted into newly emerging and ever expanding urban centres. One meets these people who are fascinated and bewildered in turn, finding themselves facing the problem of adjustment from the old to the new, meeting new challenges and new responsibilities that are difficult to grasp and to cope with.

When we arrived in Kitwe we were greeted by a 3,500-strong political gathering which was being addressed by the national leader, just returned from the constitutional talks in London. To us it was another symbol of the change: the new Africa struggling to be born into freedom and self-rule. As we watched this big gathering, many questions arose in our minds, among them: Will the transition to self-rule be a peaceful one? Will the African, once in power, be equipped to assure the nation's welfare? Time only can tell. A third question loomed in our minds: Has Christianity any relevance to these new complex situations?

The Mindolo course sought to answer this last question in its main study theme: "Discipleship in Africa Today". It showed us how the glad tidings of Christ indeed have relevance to these very situations. Basing itself on the Scriptures, our only source of guidance in times of uncertainty and perplexity, it outlined the role of the Christian disciple in the new Africa. We were

<sup>1</sup> Reprinted from *Ministry*, a quarterly theological review for S. Africa published in Basutoland.



reminded that Christ is Lord over every circumstance, no matter how perplexing. We received a new vision of our duty to witness for Christ in Africa today, in these circumstances of rapid social change, of struggle and upsurge, wherever we are : in the Congo, in Ghana, in Basutoland ; whatever we are : students, politicians, nurses, business men, housewives.

We could feel at Mindolo the presence of God and his Holy Spirit working among us, enabling us to reach a deeper insight into what God expects of us by way of service to him and to our fellow men. In spite of our differences in race and background, we could feel a sense of unity that had nothing to do with race and background. We were united by our common concern : how to be true disciples of Christ in present-day Africa with its problems in which we must involve ourselves if we are to be true followers of him, who became incarnate and shared the sufferings of man ; how to be his disciples every day of our lives, not only in the big decisions we make but in the little things we do every day, in our homes, in our places of work, everywhere ; how to be in these things witnesses for Christ : in government, in politics, in business, everywhere ; how to let the beauty of Jesus be seen in every facet of our lives so that we can fulfil the work to which we have been called : to be shining lights in the darkness of Africa and of the world.

\* \* \*

FRANKLIN A. CHUNGA

Student at Livingstonia Theological College

*The Ecumenical Movement.* One of the most significant facts about the course was that it gave us an excellent opportunity of meeting members of churches other than our own. Coming together with people from different denominations brings one to know more adequately the fullness of the Church, and the course was for many of us a first introduction to the reality and extent of the ecumenical movement. "Ecumenical" is a word which comes from the Greek *Oikumene* meaning "the inhabited world", but nowadays the word has come to be applied to the "movement in almost all the churches which seeks the unity, renewal, and extension of the Church through the coming together of the churches in discussion, prayer, and common action". Thus we remember and participate in Christ's prayer "that all may be one... that the world may believe". Mindolo convinced many of us of the great need for us to draw together with members of other churches in worship, fellowship, life, and mission.

*Characteristics of the Conference.* Unity, fellowship, freedom of speech, etc., were the chief characteristics of the conference. During the lectures and question periods in the lounge, people discussed freely matters of all sorts. African delegates from South Africa expressed their strong criticisms of

their unjust treatment at the hands of the nationalist government ; Africans from Central Africa expressed similar criticisms. The problems were discussed freely by both white and black, and in many cases decisions were not reached. African animist religions were much discussed, and much interest was aroused in contrasting these with the Christian faith.

*The Role of Women in the Church.* It was a thrill to see a woman minister of the Presbyterian Church in Basutoland. At present there are a number of girls in the theological course at Morija. Asked why they took such a step, Rev. M.-L. Martin (a woman) answered : (i) There are many things which need the attention of a woman rather than a man. There are some problems on a woman's side which cannot be told to a man minister. (ii) To promote YWCA, Chikondo, and other women's organizations, there ought to be women who have a knowledge of the Bible and of theology.

*The Need for an SCM in Nyasaland is Great.* At present many young men and women students feel that the Christian faith has little to offer them and that the Church is of little relevance to the problems of a developing nation and its changing life. Many school leavers tend to feel that they have "graduated" out of the Church, and now that they have grown up, give the Christian faith little consideration in their day-to-day life. Politics is too often seen as the means of national and personal salvation. If schools and colleges in Nyasaland had SCMs, the total claims of the Christian faith would be presented in an understandable and acceptable way. In SCMs, youth will meet youth in evangelism, in Bible study, and in common concern to see the relevance of the gospel to the life of the individual and the nation as a whole.

*The Ministry and Theological Training.* The Christian ministry and indeed full Christian commitment of all kinds have too often in the past been despised by the young, who have felt that the full Christian life was only for the old, uneducated folk. Young men have not been attracted into full-time work in the Church. A fully developed SCM would help to solve part of this problem.

*Women's Biblical Training.* So often in our churches, our womenfolk are sadly overlooked in pastoral work and biblical training. It is a deplorable fact nowadays that many young and partly educated girls have children outside marriage. In nearly all congregations there are Chikondo groups which have no properly trained women to conduct them, and the man minister usually has to try to fill the gap. Trained women leaders are badly needed in our churches.

*Living Christianity.* The Mindolo course was a tremendous experience in the reality of practical partnership and full fellowship in the gospel. The Christian faith is a faith to be lived, and not just to be spoken of or preached about.





*Dar-es-Salaam, capital of Tanganyika and site of the new university college which will open October 1961.*

# The Beginnings of Christian Student Work in Tanganyika

LLOYD SWANTZ  
Lutheran pastor in Dar-es-Salaam

THE heart beat of another new nation will be heard in 1961 as Tanganyika joins the family of self-governing peoples. Tanganyikans hope to take this step without the turmoil of Congo or the racial and political tensions of its neighbouring countries. Julius Nyerere, the wise and able chief minister, is preparing his 9,000,000 countrymen under the theme, "Uhuru na kazi" — "Freedom and work" !

One of the main desires of the new responsible government is greatly to expand the educational system. Whereas seventy-five per cent of all education in the country is sponsored by voluntary agencies, mainly Christian churches, the future will show a great advance from the side of the government. Not only the general system of primary, middle, and secondary schools will be enlarged and upgraded, but also a number of special schools are entering the scene for training in the areas of agriculture, co-operatives, technical and trade schools, government and administration. For instance, in Dar-es-Salaam Kivukoni College will open in June 1961, to offer short courses in the field of social and political science, after the pattern of Ruskin College, Oxford. In February 1961 began a special school for the training of District Commissioners and Officers. Tanganyika does not want to be caught without a trained and experienced responsible government the day it takes over the helm of leadership.

With the recent emphasis on higher education has come renewed concern for a Christian witness and ministry among students. Perhaps Tanganyika in this respect is far behind most African countries. The churches do not have as yet special student departments or country-wide student organizations. The Christian Council of Tanganyika has a Sunday School and Youth Department, but at present no student section. This situation is soon to change.

On February 21-23, 1961, a student workers' conference was held in Dar-es-Salaam, the capital, to survey the present situation and to find a way for all churches to move into the future in a co-operative spirit. In recent months WSCF secretaries, Inga-Brita Castrén and Frank Glendenning, had brought student workers together for the first time and stimulated interest and discussion. At the student workers' conference it was discovered that there are some fifty schools of secondary education and above, where student Christian groups might be organized. The only organized student movement in the whole territory is the Christian Student Association which has 200 members in four schools and colleges in the Dar-es-Salaam area. Although the CSA welcomes all Christian students, it is sponsored by the Lutheran Church and serves mainly Lutherans. All its branches have weekly meetings and joint Student Days twice a term. At present much of the material used at CSA meetings is from WSCF publications.

A second student group is to be found in the northern Moshi area. Here the Lutheran Church employs a full-time student pastor who has regular student meetings in five government schools. Three church schools in the area also have student groups and meetings. They all join for an Easter conference, but as yet are not organized into a unified student movement.

In Tabora, in the Central Province, an Anglican chaplain meets with students at the two government secondary schools. Here also there is actually no student organization. Scattered, independent student work can be found

in four or five other areas, and only now are there signs that leaders want to know what others are doing and are eager to meet together.

Several recommendations came out of the February meeting and will be forwarded to sponsoring churches and the Christian Council of Tanganyika :

1. Wherever possible, local and regional Student Christian Councils should be formed among existing groups. These local and regional councils may co-operate in student leadership training projects and in joint student conferences.

2. It was recommended that a National Council of Student Associations be formed in the framework of, or in consultation with, the Christian Council of Tanganyika.

3. At this infancy stage, it was clear that the years ahead must be spent in putting content and depth into the existing student groups. An outreach must be made towards all schools, and leadership training courses are a must if groups are to be under African leadership. Here the group expressed its thanks to WSCF for the assistance already given and asked for support for more leadership courses such as Mindolo. Two Tanganyikans attended this first course.

4. It was proposed and discussed that at this stage it might be possible to unify all the Christian student work in Tanganyika. This was not deemed wise by those present, who felt rather that denominational groups should continue as started, but that both locally and territorially there should be co-operation, common meetings and projects. Affiliation with the WSCF was hoped for.

5. One big item for discussion was the new University College for Tanganyika. This is to be established in Dar-es-Salaam in 1961. It will begin with a Law School, using temporary quarters until the new campus is ready for occupation in perhaps three years' time. The conference recommended that a sizeable Student Christian House be built in the university area. It was recommended that this house be under the guidance of the CCT and for the use of all Christian student groups. Under the direction of the warden, regular joint activities might be arranged.

6. Although the parent bodies of all members present at the conference are represented in the WSCF, it was thought that official affiliation should not be made until a National Student Association was formed and all groups had a chance to express their wishes.

With the present interest prevailing, the Christian student world may hear more from Tanganyika in the days ahead. We know that our future is not just a matter of organization or meetings — it is the person and message of Christ which must meet the student in his need and everyday life.



# The Northern Rhodesian SCM

DENYS WHITEHEAD  
Honorary Secretary



*Rhodesian students peeling potatoes  
at a recent conference*

**Size and Population.** Northern Rhodesia is six times as big as England, as big as France and Western Germany together. One SCM branch may be 600 miles from the next one. But the population is only two and a half million — less than that of Wales, or Berlin. Only 66,000 are European. The country has been so much in the headlines lately that little need be added about the political situation. But the key seems to me to lie in the supply of educated and trained Africans. So let's look at some figures.

**Education.** Education was begun by the missions, and does not go back more than 75 years. Most Africans in their sixties will have been brought up as pagans, and are unlikely to have been to school at all. Anything up to half the population may still be pagan. The other half is largely Roman Catholic. There were no schools in the country where an African could take School Certificate until about 1946, and no more than about eight a year reached that standard until about ten years ago.

African education now begins at the age of eight and about 60 % of all children can now go to primary school — about 300,000 children. Of those who can go to school at all, 93 % complete four years, only 23 % continue to the sixth year, and only 1 % to the eighth and final year of primary education at about the age of 16. This year about 3,000 will be able to pass on to some secondary education. There are now 23 secondary schools, of which 16 are junior secondary only, and only two are for girls. The remaining seven have courses leading to School Certificate, and about 120 Africans a year take it in the whole country, usually at the age of 19 or 20. Only two schools have Sixth Forms, working for the Higher or Advanced Level Certificate, and about 60 reach that level.

There are some 13 colleges in the country — one technical, four domestic science, and the rest two-year teacher training colleges. They are all forced

to take people from the lower levels of secondary schools for lack of output at the higher levels. There are also some theological colleges and trade schools — all small — which take post-primary students.

About 30 students are now at college in Britain — few of them at university — and about 10 at the Federal University in Salisbury. Most of these students will become teachers. Those with primary education only, followed by two years of teacher training, start earning £ 180 a year and rise to £ 360 a year. A teacher with two years of secondary education can rise to £ 462. One with School Certificate can reach a maximum of £ 680 after several years of teaching. There are altogether only 31 African *graduate* teachers in the country — and nine of these are from South Africa or Nyasaland. There are very few graduates in any other profession. There are now in Britain some 7,000 African students, and many more in America and other countries. It is clear from the above figures how far behind is Northern Rhodesia, even taking into account its tiny population compared with West Africa, in producing an educated *élite* to govern and educate itself.

All this education is under the Northern Rhodesian Ministry of African Education, of which the Minister is himself an African. All European education is run from Salisbury by the federal government, which some think a tragic separation of functions. European education covers 100 % of European children, begins at five years, and provides secondary education for all who desire it, in high schools. Some are day schools, but some are boarding schools, as indeed are many of the African secondary schools. But there are no colleges in the country open to Europeans. All must go to Southern Rhodesia, South Africa, or Britain. About 260 a year pass School Certificate i.e. twice as many as Africans.

All this is but to throw into relief the vital importance of the very small group of educated Africans and of those now reaching secondary education. It must be they who will one day — probably not very far off — rule this country. And it is in this sphere that the SCM is at work.

**The SCM.** The work began of necessity in schools, since there were no colleges. The first branch was formed in 1949 at Munali Secondary School, Lusaka, which rather resembles an English public school, and affiliated to the SCA of South Africa. Gradually other school branches were formed and also joined the SCA. But it became clear that the SCA could do little to help these isolated branches some 1,500 miles north of the nearest South African branch. So an inter-branch meeting was held in Munali School in 1957, which decided to form a Northern Rhodesian SCM. A committee was elected which met twice in 1957, and the Movement became a Corresponding Movement of the WSCF.

Meanwhile colleges were being opened and secondary schools were increasing in number and standard, until at present there are 15 non-Roman Catholic secondary schools and seven colleges in which SCM work would be possible. And it must be remembered that as Africans start school at a later age, they

are about four years older than European children at the same educational stage. African schoolboys are as old as European college students.

Inter-branch meetings were held in Lusaka in 1958 and 1959, but it proved geographically impossible to call any more committee meetings and the whole load was carried by Peter Musgrove, the chairman, backed by the original branch at Munali, and its principal, Mr. Hedley Roberts. In 1960 some schools and colleges were closed because of political demonstrations, and so no inter-branch meeting was possible that year. But in January 1961 we were lucky enough to have the WSCF Leadership Training Course held in our own country at the Mindolo Ecumenical Centre, Kitwe, on the Copperbelt. Five of our branches sent two students each to this, and they were able to have their first real contact with the SCM as a Movement, to meet many "Federation personalities", to discuss their work with others, and to see what it was all about.

**Central Committee 1961.** In March of this year a committee of 15 (including only four Europeans), from six different branches, and made up of students, staff, and principals met to organize a Northern Rhodesian SCM. We finally adopted a constitution and applied to become an Associated Movement of the WSCF. We heard news of Christian groups at work in 17 of the possible 22 schools and colleges, with a total of 550 students interested. Only nine of the groups, with about 400 students, are so far affiliated to the NRSCM. Paid-up active members are of course fewer — perhaps a third of the total. We decided to hold our first really national conference at Munali from May 27 to June 1, 1961. But we cannot possibly charge less than one pound per person — and how many students can afford so much?

**The Branches.** They mostly have euphonious African names — Chalimbana, Chipembi, Mongu, Sefula, Chizongwe, Mungwi, Munali, Ndola, Kitwe, Mapanza — and so on. What do they do? Some Bible study is done, but on the whole "student self-expression" in the way of discussion, debates, etc., is far more popular than any real study, with the help either of books or speakers. An encouraging amount of Christian service is done — Sunday school teaching, visiting of the sick or prisoners, writing letters for illiterate patients, helping in local churches where ministers are few and far between. Most branches have fortnightly evening meetings, and all have a good deal of encouragement from Senior Friends on the staff.

**The Future.** Further development really depends on getting a full-time SCM secretary. We should need to share such a person with the other two federal territories, Southern Rhodesia and Nyasaland. At the moment the three countries together could not afford to pay one man. So we are hoping the WSCF Ecumenical Assistance Program will be able to help us. And if we find the money, we still have to find the man. A young Movement like ours is very dependent on our "elder brethren" among other SCMS, through the WSCF and its Africa secretary — Inga-Brita Castrén. And in the end, on you, the reader of this article.



# BATHO BAO SEPHEO SA BONA E LENG HO PAKA MORENA JESU

**T**HIS is how the Basutoland SCM describes itself — “a group of people who witness to Jesus Christ”.

Seven local branches were represented at its recent annual camp and conference held in Morija, with the theme, “Christian Giving”. In his report of the conference, the national secretary, B. B. Morojele, writes :

“We gathered in the hall to hear the branch reports, which were, on the whole, encouraging. At the moment when the conference was held, our Movement counted 255 members. Since then new members have joined several branches. We had a moment of prayer in which we thanked God for all that had been achieved, and asked for his help in the many difficulties that our branches are facing. We dedicated the work of the Basutoland SCM anew to the Lord.”

\* \* \*



*A modern church in Basutoland*

*Inga-Brita Castrén with a group of students at Roma University. Inga-Brita Castrén can be seen in the back.*

*The following article, by the President of the Basutoland SCM, Marie-Louise Martin, describes the history and activities of one of its most active branches, at Roma University.*

Roma University is the only university college for the British Protectorates of Basutoland, Bechuanaland, and Swaziland. It is a junior university working together with the university of South Africa for degrees. It is a multi-racial college established and run entirely by the Roman Catholic Church with a view to creating Roman Catholic leadership for Southern Africa.

It was in 1957, at the conference of the Bantu Section of the South African SCA, that I first heard about Roma University. I did not know that within a few weeks I would be transferred by the mission from the Northern Transvaal to the small British Protectorate of Basutoland (which has since gained a large measure of self-rule). In 1958 we had a Basutoland SCM conference in which two students from Roma took part. We were touched by the difficulties these Protestant students had to face at the Roman Catholic university college, and in 1959 we began a small SCM branch there. It is not recognized by the university authorities, and it still has to meet outside the campus in a hut which a member of the Protestant Church of Basutoland kindly puts at its disposal.

Eight students from Roma attended the national SCM camp in 1960 held at the Morija Youth Centre. How glad they were to be among us, and to participate in Bible studies, worship, and discussions! The leader of the branch later came to see me at Morija and suggested that the Protestant Church of Basutoland approach officially the university authorities with a view to establishing ecumenical church services at Roma, which could be followed by a meeting of SCM members. The church took kindly to this idea, and the Rector of the university approved. Since that time I have gone regularly to Roma, at first every third Sunday, and then every other Sunday, to hold services in which SCM members take a leading part. The service is nearly



always followed by an SCM meeting — sometimes a talk about SCM and WSCF matters, sometimes a Bible study, or a lecture. SCM members from the branch at the theological school in Morija usually accompany me.

Last Easter about eight Roma students again took a very prominent part in our Basutoland SCM conference. They voiced a question which was already in our thoughts and discussions: why should there be any trace of a racial barrier within the SCM, as such a barrier is contrary to the gospel? This led to our disaffiliation from the South African SCA, to which we had previously belonged, and to the establishment of an independent SCM in Basutoland which is directly associated with the WSCF.

The Roma branch is truly ecumenical and international. There are Presbyterians from Basutoland, Nyasaland, and the Union of South Africa, Methodists from Rhodesia and Bechuanaland, Lutherans, Congregationalists, and one or two Anglicans from Swaziland.

At an inter-branch meeting with members of the theological school SCM last September, a very profitable discussion took place on "The Christian and Communism". It is only natural that most of the students take part in political movements for African independence, and therefore such problems touch them very closely.

Many of them are critical of the church and the mission, yet they are willing to listen to the gospel and to seek solutions to their problems along biblical lines.

The visit of Inga-Brita Castrén, WSCF secretary for Africa, to the Roma SCM last February was indeed a great help. Our members often feel they are isolated, and only beginning to understand the SCM and the WSCF. They feel in need of support in their daily struggle against indoctrination and fear. They need, in a particular way, the help and the prayers of the worldwide family of the WSCF.



# News from Nyasaland

Extracts from a letter from Don Moxon, WSCF Correspondent

“I am writing just after the conclusion of an extremely good and useful Nyasaland Christian Council meeting here at Livingstonia, at which an hour and a half was given over to Franklin Chunga’s report on the Mindolo course and to a full discussion of the points he made and the whole pattern of student Christian work in this country.

“It really was a most encouraging session. Chunga presented a very good report, urging that student Christian groups should be developed in all our colleges and schools, and that all the different groups should be linked up and co-ordinated into one national student movement, linked with the WSCF, as soon as possible. He clearly had thought a great deal about the Mindolo course, and managed to communicate his enthusiasm to members of the Council.

“After his fine and stimulating address, questions and discussion followed in which I was invited to participate. I handed out copies of the leaflet, *The SCM in Nyasaland*, and the new program for the SCM branch here at Livingstonia. The WASP outlines were another useful means of publicity. There was much enthusiasm.”

Don Moxon then goes on to outline the main points in the discussion. There was much interest in SCMs in other countries and in the WSCF, but concern was expressed that a national Movement in Nyasaland should have its own character, and should not simply follow a rigid pattern which might be quite unsuitable. “We explained that each national Movement did have its own pattern, policy, and structure, and that a national Movement in Nyasaland would presumably develop its own life and form. At this point the presence of a former SCA member from South Africa was invaluable: in his testimony to his experience of the differences between the SCA and the British SCM, he showed something of the variety in the WSCF.”

A report was given of the Christian student groups already existing in Nyasaland, and it was realized that there are such groups in most of the secondary schools and teacher training colleges, and that they are anxious to co-operate closely with all efforts to form a national organization.

“The Council then unanimously approved the idea of establishing links between all the different student Christian groups in Nyasaland. Chunga and I were given the Council’s ‘blessing’ in our efforts to establish links and stimulate student Christian work, and encouraged to go ahead to do what we could to develop contacts on a national basis.”

The Council also stressed that it “would very much welcome the appointment of a full-time WSCF travelling secretary who would spend a large part of his time in Nyasaland, and who would be responsible for developing student Christian work in schools and colleges in this country.”

# South African Dilemma

*This statement was presented by the delegation of the South African SCA at the WSCF Strasbourg Conference.*

WE South Africans are involved in an intricate situation with two types of nationalism facing each other in one geographical area. The Dutch-speaking South Africans have only recently realized their nationhood, e.g. only in 1925 did their language become a recognized language although they had been a political entity long before that. Generally speaking, the English-speaking South Africans naturally do not share many of the Afrikaans sentiments. They feel their nationalism realized in the British Commonwealth, etc. In opposition to this nationalism which strives to retain what realization it has achieved, we have the awakening African nationalism which again strives to get rid of any elements which obstruct the realization of their self-fulfilment. Population : nine million blacks (nine major tribes) ; three million whites (forty per cent English, sixty per cent Afrikaans) ; one million coloureds ; half a million Asiatics. Within this population we find a great diversity of cultural, religious, and social differences. *It is to be understood that hardly two of our delegation of nine share exactly the same sentiments or opinions,* for within this complicated situation the SCM is planted.

Apartheid is the political policy by which the predominantly Dutch government is following a policy of separate development for each group. Some of us in the SCM, knowing true Christians who believe in apartheid and who are serving the peoples of South Africa in loyalty to Christ, feel we cannot condemn absolutely ; and on the other hand, knowing Africans, Asiatics, coloureds, and whites who are suffering because of the implications, cannot confirm absolutely. However, there are those among us who absolutely condemn or confirm.

As an SCM which has in its fellowship people from these groups, we face the situation as men and women seeking. At the same time we plead guilty that "we have done those things which we ought not to have done and left undone those things which we ought to have done". We are seeking to have more and more traffic on the bridge which the SCM is seeking to be, as the only movement in South Africa which includes all shades of political thinking and religious conviction. We are organizing more inter-racial conferences, seeking contact with each other, striving prayerfully to be one within a divided community with divided convictions, seeking ever anew God's will for us.

We are one in Jesus Christ. We are suffering because in our beloved country his Body is divided. We are suffering because between these groups, and also between the Christians in them, there is very often a profound mistrust of each other. Our primary task is to confront students with Jesus Christ the Reconciler, thus challenging existing racial and national prejudices.

Some of us feel that God is calling us to stay together, to bring together, to confess together, and then to glorify and serve him together, but the prayer of all of us is : Where we are blind, Lord open our eyes that we may see : where we are fearful, give us courage.

Dear Friends,

LETTER FROM  
We, delegates from the Republics of the Congo (Brazzaville) and the Congo (Léopoldville) at the World Student Christian Federation Conference which has just met at the Mindolo Ecumenical Centre in Northern Rhodesia from the 7th to the 17th of January, 1961, with representatives of 21 countries of Africa, Madagascar, and India, have the privilege and pleasure of passing on our thoughts to you in the form of some proposals.

The ultimate purpose of the Federation is a sacred one. Being keenly aware of the political and social events which are all the time shaking the world, this world organization appeals urgently to the élite in the schools and universities to unite in a single community. Its activities are not limited to solitary prayer and Bible study groups, but, more than this, it desires this élite to become high-quality disciples and apostles trained to fight effectively in this world for the Kingdom of God, especially in this age of revolution. In this perspective, the Mindolo conference, which included a good number of responsible representatives of the African school and university élite, was a meeting for consultation, information, and training, with the purpose of following up this Federation initiative in this old continent of Africa, now aware of its rapid progress and facing unprecedented difficulties.

While great political, cultural, and economic groups are being formed throughout the world, and while the number of young intellectuals is indeed growing rapidly but is frequently unorganized and therefore in danger of finding itself being used for unworthy purposes, we are faced with a major problem: that of regrouping ourselves so that with a common mind we may engage in a united, opportune, and constructive activity in our evolving society. To be unresponsive in the face of so critical a situation is to make ourselves responsible for the most serious consequences.

So we have decided to join the Federation for these positive reasons, and we venture to make the following proposals:



(1) The immediate creation of student groups in secondary and grammar schools, seminaries, and universities, training colleges for teachers and nurses, etc. setting up provisional committees with the object of organizing ourselves for a joint purpose.

(2) The creation of national Movements which will link up the different local groups mentioned under (1). These national Movements may eventually unite under a central and international committee whose task will be to make our work effective at the world level, to give support to the national Movements, and to serve our common interests. The Federation is ready to make every effort to provide a general secretary for French-speaking Africa. In the near future every group may hope for a visit from a Federation representative. It will be the responsibility of this person to visit the different new Movements and to see how they are working and growing; and a report will be sent to the Federation headquarters at Geneva. We ask you therefore to get busy at once and not be taken by surprise.

Hoping that this initiative is what you all were expecting, we do not hesitate to remind you that this is a time for action and that we must do away with all our doubts, our selfishness, our mistrust, and unite in the joy of service to God and mankind.

A provisional Central Committee has been formed and you may write to us for further information: President, Joseph Katanga; Vice-President, Auguste Bitsindou; Secretary, Paul Ngobo; Assistant Secretary, David Katshimuka; Treasurer, Eugene Kamanabanza.

It only remains for us to wish you good and rewarding hunting on the road to success, reminding you that Christ is the inexhaustible source of our strength

Yours in Christ Jesus,

Congo (Brazzaville)  
Auguste Bitsindou  
Eugene Kamanabanza

Congo (Léopoldville)  
Paul Ngobo (Elizabethville)  
David Katshimuka  
Joseph Katanga

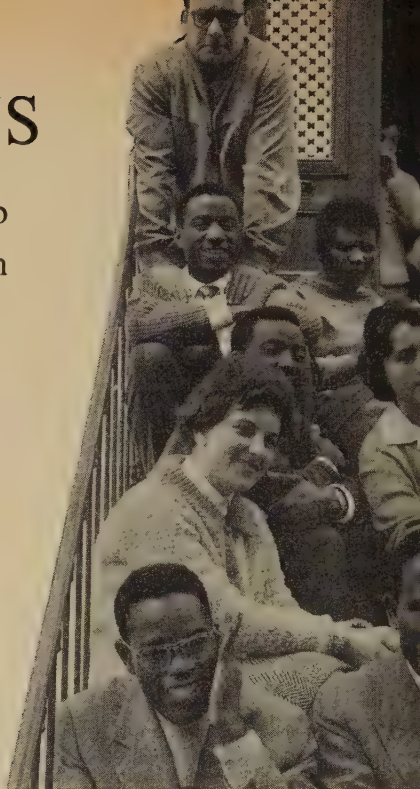
P.S. - Plans for a general conference will be sent to you in the near future. To make our purpose clearer, we enclose an extract from the Constitution of the WSCF, which makes its aims clear.

# IMPRESSIONS

## of the WSCF Leadership Training Course for Spain and Portugal

Carcavelos, Portugal, March 29 -  
April 2, 1961

RUI CLAUDIO DE SOUZA



IT is a great joy for us Portuguese to write an article for *Federation News* about a meeting of Christian students held in our country. We are grateful to the WSCF which has been so kind to us, but above all, we thank God for such a great blessing.

I will try to give you an objective and sincere report. To do so, I must try to control the enthusiasm the meeting produced in me, in order to avoid misinterpreting the facts. This is important, because we realize that in the new era which is beginning for work among students we need specific criticism of all efforts in order that we may improve.

About thirty people, including leaders, took part in our course. The seven Spanish students came from Madrid and Barcelona. The delegation from Lisbon included some African students from Angola and Cape Verde. There were four representatives of the SCM of Porto, but unfortunately the group from Coimbra was unable to come at the last moment.

Carcavelos is a beautiful seaside resort near Lisbon, and we enjoyed the fine Portuguese climate — even sea bathing was possible !

The meeting, held at Presbyterian Theological Seminary, followed the usual pattern of Federation Leadership Training Courses. Jacques Maury, General Secretary of the French SCM, led our Bible study, and he spoke impressively, with real authority. Mauricio López, WSCF secretary for Latin America, in his remarkable addresses, put the problems of faith, culture, the university, and social change in a vital and accurate way. He presented Jesus Christ not as "a being floating between earth and heaven", but as a living presence, "the Lord of the Church and of history". He led us through the course in a very kind and friendly way. (His only problem must have been to get enough sleep : Spanish girls seem never to need sleep and talk with true Iberian loquacity late into the night !)

Two aspects of the course were dominant : the relations established between Spanish and Portuguese students, and the presentation of the Christian witness in a very modern way.

Portuguese and Spanish became sincere friends, and this can be of incalculable value for the future. We know that our Latin sentimentalism is world famous, that many formidable plans, enthusiastically discussed, backed up by fervent promises and great gesticulation, can the next day be simply forgotten. But we hope this will not be so with us.

We have seen that the social determinants of church life are very similar in our two countries, although perhaps worse in Spain. In both the Catholic tradition is very strong, and the word "Protestant" has an enigmatic and derogatory connotation. Moreover, the Protestant Church is often unimaginative, without culture, and unaware of the problems of our world. However, we recognized with great joy that our youth are not paralysed by tradition, but on the contrary reveal great flexibility and a marvellous intuition about contemporary problems.

For all these reasons our students felt very close to one another, and we decided to exchange regularly detailed information about our activities, and agreed that we must have at least annual meetings together. Another plan, a little more ambitious, was to develop a Latin Protestant student community through which we could profit from the valuable experience of the SCM in France. We are also eager to come to know some Italian Christian students.

The other point which I think must be emphasized is the way in which Mauricio López and Jacques Maury presented to us our tasks and responsibilities as university students and witnesses to Jesus Christ. The Bible studies and the addresses all bore on this point with an almost Cartesian clarity. It was particularly refreshing and stimulating for us to hear religious problems analysed with the precision and objectivity which are applied in other fields. A student of science often feels scission within him when he thinks about science and religion. At Carcavelos we saw how much this can be minimized,



and while this is important for individual students, its greatest significance is in relation to our mission in the university itself.

Student participation in the course was good. While the discussion of the Bible studies and addresses was necessarily not very profound, I believe the main lines of the course were understood, and, most important, we felt the necessity of giving concrete expression to our conclusions. (An exchange of correspondence between Spain and Portugal has already begun.)

The most important criticisms made by the students were : (1) the program was too full ; (2) the addresses were on too high a level, and there was too much theology ; (3) they expected to get more practical instruction on the organization and activities of a SCM. We hope the next such meeting will be a few days longer, and this will take care of the first point. Personally, I do not agree that the lectures were too difficult. Probably this opinion arose from our own inexperience and lack of preparation. Problems should not be discussed at a lower level by university students. Moreover, we might suspect that this criticism reflects a Latin tendency to study problems in a rather superficial or oversimplified form.

For all of us, both Portuguese and Spanish, Carcavelos meant one of the deepest experiences of human life — friendship. It meant also reflection upon our destiny as Christians — to be in the world but not of it. And it meant plans for witnessing to Jesus Christ in our community — the university.

We thank the WSCF for giving us the possibility of reporting here our feelings about this meeting. We want to send our warm greetings to Christian students all over the world, wherever *Federation News* is read, and tell them of our desire for friendly relations with them. We remember with joy our brotherhood in Christ, who said, "This is my commandment, that you love one another as I have loved you."

*Leaders of the course : Jacques Maury, General Secretary of the French SCM ; João Coelho, Gerson Meyer, and Helcio Lessa, all of Brazil*



# VISIT TO YUGOSLAVIA

ELISABETH ADLER

My last Federation journey took me to Yugoslavia. I was, I believe, not only the first person to go there on behalf of the World Student Christian Federation, but also the first visitor to the Yugoslav churches from the DDR. At least, when I told the friendly woman in the DDR Consulate in Belgrade that I had come as a guest of the Reformed Church of Yugoslavia, she said, "Nobody from the DDR has visited this organization before." I had received an invitation from the Reformed Church as a result of our first contacts with Yugoslav students, members of this church, at the WSCF conferences in Strasbourg and Salonica last summer.

The Reformed Church, with 40,000 members, is the second largest Protestant Church in Yugoslavia, but, together with the Lutheran Church (or rather three Lutheran Churches), and the Methodist and Baptist Churches (about 5,000 members), constitutes only one per cent of the population.

Nearly all its members are of Hungarian descent: they read the Bible in Hungarian, sing Hungarian hymns, and, with a few exceptions, hold their services in Hungarian. Their common origin binds the members of a congregation very closely together, especially in rural areas. But the danger inherent in identifying language, nationality, and church affiliation must not be ignored. The Reformed Church is not the only one in Yugoslavia where ethnic origin and church affiliation coincide: the largest church in the land, the Orthodox, is the church of the Serbs; the second biggest, the Roman Catholic, is made up principally of Slovenes and Croats, although there are also a number of Slovak and Hungarian Catholics. The 50,000 Lutherans are divided into three churches according to nationality. About ten per cent of the population are Muslims; these live in Montenegro and Herzegovina, where the Turks have left most trace. After the last war, all fifteen national minorities were given equal rights (they are allowed to have schools and newspapers in their own languages, for example), but the old rivalry and much chauvinism are still to be found. I was told that, during the German occupation, the Croats who collaborated with the Germans treated Serbia even more cruelly than the occupying forces, and this has not been forgotten. A Hungarian pastor, with whom I travelled by car, kept pointing out how neat and clean were the Hungarian and Slovak villages in comparison with the Serbian. By the end of the eighteenth century the settlement of the regions east of the Danube, Banat, and Backa, had given rise to closed national and confessional communities, and the former German villages are today without churches: they were destroyed in reprisal for the many atrocities committed by the Germans in Yugoslavia — the disastrous result of the identification of nationality with church!

Today there is scarcely any ecumenical co-operation. The Ecumenical Council of Protestant Churches in Yugoslavia exists on paper but has never

met. It seems to me that the barriers of language and nationality are far greater than that of confession. Aid from abroad, badly needed by the smaller Protestant churches for the salary of pastors and the upkeep of church buildings, only helps to keep the churches apart, for it is obviously easier for an outside body to send support to brethren of its own confession.

In Yugoslavia I came to realize how many non-theological factors hinder collaboration between the churches — and this is not only true of Yugoslavia ! The following little story illustrates how unimportant confessional differences are in comparison with other factors. At the end of the last century some Hungarian Catholics settled in a Roman Catholic Croat village. The newcomers asked that Hungarian be used in the mass also, but the Roman Catholic Croat bishop informed them that he would rather hear a dog barking in his church than a single word of Hungarian ! So the Hungarian Catholics looked around for some place where they could hear the gospel in their own tongue, and discovered in the neighbourhood a Hungarian Reformed pastor, whose preaching they found quite acceptable. Ever since, they and their descendants have been of the Reformed faith.

In such a situation the supply of new ministers presents a real problem. Formerly the Reformed went to do their theological studies in Cluj (Klausenburg) in Rumania, and the Lutherans usually to Germany. The latter still send their theological students abroad (at present there are two in Vienna), while the Reformed have tried to establish their own little Institute, though they do not have enough teachers or students. The Orthodox Church maintains two seminaries, and also a theological academy in Belgrade which I visited. Until 1952 this academy was the theological faculty of the university ; now it is independent. The number of theological students has decreased by about half, and the reasons for this are not clear. It may be because the church's resources do not stretch to wider undertakings, but it may also be because fewer young people nowadays have the inclination and courage to become priests. Pastors of all confessions told me that the youth of Yugoslavia are showing less and less interest in the church. The newspaper reported that in an opinion poll among Zagreb students, seventy-one per cent of those questioned declared religion to be unnecessary and harmful. (As to Marxist doctrine, sixty-three per cent favoured it, sixteen per cent thought it too dogmatic and out-of-date, and twenty-one per cent said they were not interested in theories as such.)

Young people usually lose contact with the church when they leave home. The church is, of course, part of their home town, their background, of the old tradition, so they leave it behind them when they go to the city to study, for instance. The younger generation believes in science and technology, and perhaps even in the standard of living.

To the foreigner, Yugoslavia seems one of the cheapest countries in the world, but for its inhabitants prices are too high, for salaries are quite low. The average monthly wage of a worker is about 15,000 dinars, or not quite 150 Swiss francs, and in Yugoslavia this is less than the price of a suit. Students get grants of 8,000 to 10,000 dinars, but one student assured me that they need 12,000. Most students have no money left by the twentieth



of the month. Grants are not made by the government, but by individual firms which thus bind the students to work for them for several years.

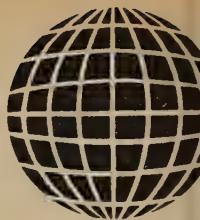
At the moment there are five universities in Yugoslavia : in Belgrade, Sarajevo, Skopje, Zagreb, and Lubljana. But there are also many related institutions in neighbouring towns, and it seems that the original faculties which were established there will become the foundations of new universities. Technical high schools are treated as faculties of the universities. The number of students is increasing — there are now about 20,000 in Belgrade, 15,000 in Zagreb. In Belgrade I met many foreign students : Africans, Japanese, Arabs. They receive a grant of 25,000 dinars a month and enjoy many privileges. "Everyone likes them", a student told me, "and they have quite a reputation with the girls !"

I was very pleased to meet five African students from Ghana, Nigeria, and Togo in the small student group of the Reformed Church in Belgrade. They asked more questions about the SCMs in their home countries than I could answer. For their sakes, I gave a Bible study in English, which was then translated into Hungarian for the benefit of the "native" students. The Africans usually talk to their Yugoslav friends in Serbian, which is the teaching language in the university, but which remains a foreign tongue for many of the Reformed students who went to Hungarian schools. This student group meets once a week for Bible study and has a social gathering in the parish house after the Sunday services. Some Orthodox and even a few Roman Catholic students have joined the group. Eight students live in a kind of student hostel in the basement of the parish house.

On my visit to the Orthodox theological faculty, I was accompanied by a Reformed student of psychology. Amazement on both sides : the Orthodox theological students had never thought it possible for non-theologians to meet together as Christian students, while the student of psychology was amazed that these Orthodox students seemed "quite normal" — their conversation too ! (He had never met an Orthodox theological student in his own town !) After my report, the Orthodox theologians showed a critical interest in the work of the Federation. They asked about its principles and aims and about Orthodox participation in its leadership and activities.

To my great joy, I was also able to track down, in Zagreb, a student group which had been formed within the Lutheran congregation there. It is international and ecumenical, embracing Lutherans and Reformed, Slovene, Croat, and Hungarian students. Obviously the isolation felt by Christian students necessitates ecumenical — and, I should like to add, missionary — activity, but can one really speak of mission when there are only fifteen to twenty Christians in a university of 15,000 students ?

In the students of Yugoslavia lies, I believe, the hope for the fusion of the different nationalities and for building up the nation's industry, thus freeing it from poverty. And in these little groups of Christian students lies the hope of the churches. If they remain true to their Lord, they can lead their churches out of the narrowness and traditionalism in which, by and large, they still live today.



## INDIA, PAKISTAN, AND CEYLON

### A FAITH TO PROCLAIM

*From a report in Aikya, publication of the Indian SCM :*

The Triennial Conference of the SCMs of India, Pakistan, and Ceylon was held at the Forman Christian College, Lahore, West Pakistan. A little over 200 attended — about 100 from India, sixty from Ceylon, and the rest from Pakistan. The delegates were under many handicaps — the cold, the unfamiliar foods, difficulties of passport and visa, but except for some unfortunate exceptions, the conference survived all this to become, for many, a significant and memorable Christian experience.

This was the fourth of a series of conferences in which the three Movements had participated since the Life and Mission of the Church emphasis was accepted by them. The study outline for the Triennial set forth its objective as follows : "At this conference delegates will be made to reflect on the nature of the personal challenge which the living Lord is placing before them to serve him and bear witness to him in a relevant way, at this time of revolutionary change. But they will be given opportunity also, to reflect on the facts that the living Lord is indeed at work through the revolutionary changes taking place around them, and that he is seeking to continue his present work through his Church, within which they and the SCM units to which they belong are included."

The conference met for morning worship, and in the evening for silence and intercession under the guidance of Father Michael Fisher. Bible study on the

book of Acts was based on an outline entitled "The Lord and the Spirit". Students and seniors met separately, and the students apparently did not miss the seniors ! It is hoped that this experience of their sufficiency (in a manner of speaking) and of the dispensability of seniors for good and interesting Bible study will encourage the students to take up in their own unions this vital Christian activity. Our General Committee has decided that for our SCM the coming year should be one of emphasis on the Bible. What strength and enrichment it would be to the life and witness of our Movement if in return for its ninety or more delegates to Lahore it could now have at least ninety and more vital Bible study groups within it.

Among the six lecturers were Dr. Max Warren of the Church Missionary Society, London, and Dr. John Mackay, President Emeritus of Princeton Theological Seminary, USA. The six working parties, under the theme, "Who is my Neighbour ?", were an attempt to understand the various kinds of persons to whom the faith is to be proclaimed. The interest evinced in the sessions of a special working group for university teachers makes us believe that this work has received a new impetus in our SCM.

Thus ends yet another Triennial. The question now is what will it be the beginning of ? For all its many shortcomings, we believe that through it God has given to many a clearer understanding of our missionary task in the university and the world. We do not know what decisions the individual delegates made before God at the end of this conference, but we do believe that many have made significant decisions which they have written down and sealed in the "Letter to

Myself" to be opened a year from now. All of us in the Movement must help those who were at Lahore by joining them as they pray for God's power and grace to keep these decisions.

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### A UNIVERSITY MISSION

It is not unusual for the SCMs of India, Pakistan, and Ceylon to arrange university missions. However, the recent mission of Father Michael Fisher was planned in a completely different way. On previous occasions, speakers had been invited to college centres for a single address or a series of addresses to large numbers of Christian and non-Christian students and senior friends. In planning this mission, we felt that instead of bringing another speaker from outside to present the gospel to non-Christians, it was more important to help Christian students to see the mission that they have each day. Previous missions helped many individuals in their spiritual growth and injected some much-needed evangelism into the SCM. However, after the missions, there didn't seem to be any permanent effect which made itself continuously felt.

Therefore, instead of a large number of public meetings, this time we planned a series of three-day leadership conferences with a small, select group of SCM leaders. Our goal was to build these students into more effective cores of leadership who would guide the SCM in the future and direct it in its mission.

All SCM members were asked to prepare for the various conferences along with the delegates. A brochure with prayers and daily Bible readings for twelve weeks was sent to all SCM unions. We also published a Bible study outline by Fr. Michael to be used by SCM unions.

The conferences themselves took a variety of shapes. Some were primarily devotional retreats; some dealt more specifically with the mission of Christian students and the SCM; others followed the more usual pattern of lecture,

discussion, and Bible study; but whatever the form, time was always set aside for private interviews and small, informal discussions with Fr. Michael.

Michael Fisher is a member of the Anglican order, the Society of St. Francis. He has served for some time as a chaplain to students in Cambridge and has been popular as a leader in the British SCM. He was in India previously in 1957, so when he returned he came as an old friend. The students responded immediately to his warm personal charm and to his pastoral interest in them. So often they do not feel confidence or trust in any senior person; they are lonely and have no one to turn to. Fr. Michael's arrival changed the scene completely and the students poured out their hearts to him. His zest for life broke down all barriers of nationality, age, and status. Equally important was his ability to transmit this zest to students, who were able to experience his own enthusiasm for the Christian life.

Intellectual discussions of "vital issues" usually fail to capture the imagination of young Indians, Pakistanis, and Ceylonese. The mission's theme, "Living Christ", was carefully chosen with them in mind. By the end of the mission, most of the students had come to see that their own lives were God's instrument in the mission to non-Christians. By recognizing the presence of the "living Christ", they could "live Christ"

*Father Michael Fisher*





in themselves: they could learn to let Christ live in them and speak through them.

The success of the mission is indicated by one typical student comment. "Our SCM today is the result of Fr. Michael's mission. During his three-day conference here he taught and trained sixteen students in such a way that they became the guiding spirits of our SCM." These students have organized visits to nearby colleges "to tell them what we learned". Similar effects were noted in almost all of the nearly twenty areas where conferences were held.

The mission also had a lesson for those who planned it—a lesson in the power of prayer. The mission was

financed largely by gifts from abroad. The financial situation of the SCMs in India, Pakistan, and Ceylon is usually very difficult, so when these gifts arrived they were placed in a separate bank to avoid the temptation to use them for current expenses. Tragedy struck when that collapsed, leaving us without money at the beginning of the mission. A large number of friends responded to our desperate appeal, and it seemed that our prayers were answered miraculously in a way we had not dared to hope. Today, in spite of bank failure, after a costly mission, and after several other large expenditures, our financial position is much better than it was a year ago.

Bruce Jones

# an SOS

To: ALL CHURCHES  
For: EMERGENCY SERVICE  
Re: African Students in U.S.



## USA

The Committee on Christian Work among International Students of the National Student Christian Federation, in co-operation with several other organizations, has launched a program of Emergency Assistance to African Students in the USA. Many of these students have come under inadequate scholarship programs and are now in desperate financial straits. They need job opportunities and home hospitality for the summer. Churches are being asked to provide homes where students can be invited to live for the summer holidays; summertime employment on farms, in industry, in stores and shops; and funds, to be contributed to the African Students Emergency Aid Fund, established by NSCF to help students

meet immediate personal needs and to cover transportation expenses to summer jobs.

Orientation will be given to congregations and families who respond to this opportunity to share in a fellowship of giving and receiving. An office has been set up in NSCF to maintain contact with foreign student advisers and college chaplains, to ascertain the needs of individual students, and to co-ordinate information and offers of assistance.

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*From Communiqué, publication of NSCF:*

At the meeting of the Central Committee of the National Student Christian Federation in February 1961, there was some discussion of the film, "Ope-

ration Abolition", and the following resolution was adopted :

"During the 1960-1961 academic year the film called 'Operation Abolition' has been circulating in many colleges and universities, purporting to be an account of the student protests against the Un-American Activities Committee hearing in San Francisco in May of 1960. The purpose of the film is to demonstrate that the protests were secretly inspired and manipulated by the Communist Party. Subsequent implication of the film is that all protests against the House Committee renders one a 'fellow traveler' or a 'dupe' of the Communist Party.

"Therefore be it resolved :

"1. The NSCF deplors the guilt by association implied throughout this film.

"2. The NSCF voices concern for the developing tendency of persons and groups within our society to limit freedom of speech and association.

"3. The NSCF requests the United States Attorney General's Office and a Special Committee of the House of Representatives to review this film in order to render a decision concerning its true historical sequence and balanced narrative implications.

"4. The NSCF supports the right of its fellow Christians and others to protest against the Committee within the legal means available to persons in our society."

## CANADA

*The following extracts from the News Letter of the Canadian SCM describe "highlights" of its National Council :*

One of the most interesting ventures undertaken by the national SCM is the plan for a Chinese-North American seminar to be held in Canada in the fall of 1961. It is hoped that ten students each from China, Canada, and the United States will be able to meet for a seven-day period to discuss and understand the nature of national and student life in the three countries, and that the Chinese students will have an opportunity to see Canada and Canadian life.

Another recommendation accepted by the Council was that local SCMs carry on correspondence with member units of the Student Christian Association of South Africa.

Current issues were in the forefront of the Council's activities. In addition to letters being sent to various national and international leaders, local units were strongly urged to participate in current political issues in prayer, study, and action.

In study — an issue pertinent to every SCMer — the emphasis was again put on the Life and Mission of the Church, using the study outlines prepared by the Federation. This five-year program of the WSCF is becoming more real to the Canadian SCM with the preparation for the three regional teaching conferences to be held in North America in 1962 and 1963. More specific stress on the mission of the Church in the university community was given in the discussion of the Canadian Christmas Conference to be held in 1961 at Queen's on "The University and the Christian".

## SOUTH AFRICA

*The following letter has been sent from the branch of the South African Student Christian Association at the University of the Witwatersrand to the SCM at Ibadan University, Nigeria :*

It is the earnest desire of our SCA group here at Wits to establish personal contacts with members of your Student Christian Movement group at Ibadan University. We here have established a social studies group, the aim of which is to break down barriers of all types separating all different groups of people. With this aim in mind I write to you suggesting that to establish individual contacts between our two groups might be an excellent start in the breaking down of racial and national barriers which most definitely exist between our two countries. To this end I would be much obliged if you could send us a list of the names and addresses (and activities) of students in Ibadan University who are



Christians and who would like to correspond with fellow Christian students here at Wits. I hope to hear from you soon.

Yours in Christ...

## FRANCE

*During the Algerian crisis in April, the French SCM sent the following letter to President Charles de Gaulle :*

"In these grave hours through which France is passing, the Student Christian Movement of France wishes to express to you its gratitude for the firmness with which you have acted, and its full solidarity with you in the defence of the institutions of the Republic. We ask God to give you the inspiration of words and actions which would safeguard for our people the privilege of freedom, and work for the re-establishment of peace in Algeria."

At the outset of the crisis, the SCM sent a message to its local and regional leaders requesting them to call together the groups they direct immediately to seek "in the light of the Word of God and in common prayer for the enlightenment which is indispensable in such circumstances", and to determine what action should be undertaken together with the whole student body.

The French SCM also voted to support the National Union of Students of France in its action "to engage the student body against enterprises of subversive forces wherever they manifest themselves".

## PHILIPPINES

The newly organized national SCM of the Philippines produces a mimeographed bi-monthly two-page *SCM Newsletter* containing news of the Movement. Recent issues reported the visit of Sutarno, the General Secretary of the Indonesian SCM, the first international guest since the birth of their Movement, and of M. M. Thomas of India, former WSCF Vice-Chairman. There is also a

report of the beginning operations of the Movement :

"Believing that God will supply all our needs, the SCM of the Philippines has been launched as a 'venture of faith'. We had people to work, but nothing to work with — no money, no materials, and no place to work in. But there were many who promised to help. So we trusted and we prayed.

"In the meantime we had to start operations from January 1, 1961. We had to borrow whatever supplies we needed — paper, ink, typewriter, mimeographing facilities, etc. Through the kindness of the Philippine Federation of Christian Churches personnel, we continued to occupy a part of their office. But there were things that we could not borrow, such as stamps, and so members of our staff and officers contributed some money of their own. We continued to wait upon God, at the same time doing all we could to seek for help. Then things began to happen."

The writer goes on to describe how first office space, then a desk and three wooden chairs, and finally a typewriter were offered them.

"Our SCM treasurer informed us that the Episcopal and United Churches have given their initial contributions which were enough to cover necessary office supplies. We are grateful that we were able to employ a part-time office secretary, who is willing to work without getting paid for some time. Someone has volunteered his services for the art work for the Universal Day of Prayer for Students materials."

The story concludes with a list of a few more financial contributions, and with the sentence, "And so, for Christ, we labour on..."

In a letter Ben Camins, General Secretary of the Philippines SCM, reports that during the WSCF Month of Prayer celebration, January 22 to February 19, they raised almost \$100, their promised contribution to the WSCF budget, that they are expecting some other contributions, and have also promised to give at least \$50 to the WSCF Ecumenical Assistance Program.



# PRAY ONE FOR ANOTHER

Let us pray for all foreign students :

for those studying among us here, and those who have gone from this to other countries ;

for those who have difficulties with language, climate, health, money, accommodation, food, habits of study ;

for the lonely, those who do not find friends, those who grieve at the separation from family ;

for those who expect too much and in the face of disappointment come to resent the characteristics and the behaviour of their hosts ;

for those who expect too little and fail to use the opportunities opened to them ; those who get to know only their own compatriots.

Let us pray also for all students, teachers and administrators who have contacts with foreign students :

for unselfconscious friendliness, ready understanding, patience, and the wisdom of initiative.

O Lord Jesus, who in thy earthly life didst treat alike all who came with open hearts to thee : Roman, Samaritan, Greek, or Jew, and who in thy Church hast called disciples from every nation of our world, be with all of us who study in lands other than our own.

Grant both a gaiety of self-assurance to take us beyond the differences between all that we meet and all that we have been used to, and a calmness of self-criticism in the difficulties of work and social life.

Bless our families ; give understanding to those who have set their hopes in us ; grant us friendships that endure with people of this country ; and make thyself known to us in our life and work here together, that in every place and by every way, it may be thee and none else that we serve and worship, thou ruler of the nations in every age.

Amen.

During the spring months, *Inga-Brita Castrén* represented the Federation at several meetings in and near Geneva: the World YWCA seminar on the status of women, the African student seminar, and the WCC consultation on race. Together with other members of staff, she participated in the Pax Romana-WSCF consultation in Louvain, Belgium at the end of April, and also attended the Swiss SCM National Conference in Gwatt.

*Elisabeth Adler* visited Yugoslavia and Austria in March. She represented the Federation at the YWCA working party on "The Impact of Secondary Education on Young People", participated in the Pax Romana-WSCF consultation, and attended a meeting of the World Christian Youth Committee in Geneva. In June she went to Prague, Czechoslovakia, to attend as an observer the All Christian Peace Assembly.

*Mauricio López* was one of the leaders of the WSCF Leadership Training Course for Spanish and Portuguese students held in Carcavelos, Spain, at the end of March. He left Europe for New York via Belgium, where he attended the consultation in Louvain. He spent ten days in Cuba, and also visited the Dominican Republic, Puerto Rico, and Brazil, before returning to his home in Mendoza, Argentina.

*Ken Shiozaki* left Geneva at the end of March, and spent some time in the USA and Canada before flying to Japan. He was there for several weeks, and then left for India via the Philippines, Hong Kong, and Singapore. He has attended the Executive Committee meeting of the Indian SCM in Bangalore, and is now making preparations for the Asian LMC conference to be held there in December.

*Martin Conway* joined the Federation staff at the beginning of June and has since been working in Geneva.

*Frank Glendenning* came to Geneva in May for a meeting of the World Christian Youth Commission. Otherwise he has been in London where he is warden of Student Movement House.

*Valdo Galland* has been in the office in Geneva almost continually since taking over as WSCF General Secretary at the beginning of March. However, he did participate in the Pax Romana-WSCF consultation in Louvain, as an observer in the All Christian Peace Assembly in Prague, and in the Swiss SCM National Conference.

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